

267
AN
Antichristian Conspiracy
DETECTED,

AND
Satans Champion
DEFEATED:

Being a Reply to an Envious & Scur-
rilous Libel, without any Name to it,

CALLED,
WORK for a COOPER.

Being also a *Vindication* of my Book, entituled,
The Antiquity of the Quakers;

From the Base Insinuations, False Doctrine and False
Charge therein contain'd against me, my Book, and against
God's People called QUAKERS in general.

By me Thomas Wynne.

Printed in the Year 1679.

Iſa. 51. 22, 23. Thus ſaith the Lord, the Lord and thy God, that
pleadeth the Cause of his people; Behold I have taken out of thy
hand the Cup of Trembling, even the Dregs of the Cup of my
Fury, thou ſhalt no more drink it again. But I will put it into
the hand of them that afflict thee; which have ſaid to thy
Soul, Bow down, that we may go over; and thou haſt laid thy
Body as the Ground, and as the Street to them that went over.

Micah. 3. 5. Thus ſaith the Lord concerning the Prophets that
make my People to Err, that bite with their Teeth, and cry
Peace, and he that putteth not into their Mouthes, they even
prepare War againſt him.

Matth. 10. 25. It is enough for the Diſciple that he be as his Ma-
ſter, and the Servant as his Lord; if they have called the Ma-
ſter of the Houſe Beelzebub, how much more ſhall they call them
of his Houſhold?

1 Cor. 1. 27. But God hath choſen the Fooliſh Things of this World
to confound the Wiſe; and God hath choſen the Weak Things of
the World to confound the Things that are Mighty.

TO THE
R E A D E R

Courteous Reader;

Since it hath fallen to my Lot, for my love to be requited with Hatred; its my satisfaction that I gave no Cause, but that in Obedience to divine Requirings I put my Candle on a Candlestick, and my Talent (although but small) to the Bank; but what Reception into the World it hath had, hath been such as was fore-told by my dear Lord and Master Jesus Christ, who said to his Disciples, *They shall speak all manner of Evil against you falsely for my Names sake*; and its so now truly come to pass in our day, as in this particular may plainly appear in my following *Reply*, wherein I have considered what I conceived to have any seeming weight against my Book, and in general have vindicated my Book, my Friends, and the glorious Truth which we profess, from my *Adversary's* false Charge, who hath dealt with me as the *Spanish Inquisitors* did by the *Protestants*, they clothed them in their *Sambenites*, *viz.* Garments upon which are painted the shapes of Devils, that the Dogs might the sooner fasten

(4)

on them and worry them; even so hath he, as may be seen by the Picture he hath put to front his *Libel*; if he excuse himself, that he crown'd it with a *Windmil*, which might stave them off; yet that he was not altogether without a Patern, is very evident; for if we look back but until the time of our Master Christ Jesus his Appearance in the Flesh, we may find how they mocked him, *John 19. 2.* you may see how they plated a *Crown of Thorns*, and put it upon his Head; and *Pilate* (as a fit President for the *Libeller*) said, *Behold the Man!* thus all who are moderate may see how his Tribe used our dear Lord himself; therefore I may conclude, he hath dealt with me but in imitation of them, and hath only shewed, that he hath not degenerated from the Nature of his Predecessors; for in imitation of his Patrons, he blazens it with a Whip and Whipping Post in it, as thou mayest see in the second page of his *Libel*, which were enough of it self to manifest him to all men to be neither a *Christian*, nor true *Protestant*; for Christ would not have Fire come down from Heaven to destroy Enemies, much less treat his Friends with such Cruelty, who in pure Love visited the Children of Men, to turn them from their Evil Wayes. My Adversary in this his ungodly Work doth not resemble CHRIST and his FOLLOWERS, but is BONNER and GARDNER like; which had he been in their time, could hardly have wanted an Office: And certain it is, that this was not the Method of the true *Protestant* Reformers; he might then well con,

conceal his Name, when he would concern himself in so detestable a piece of Absurdity; since that most of his Matter was Lyes made at home, and his Book a Bell to Ring them abroad; and it will neither in this World, nor that to come, turn to his Credit, neither to the Priests, nor his other Benefactors, who gathered him Money to Print it; for at the great Tribunal, Christ Jesus will not fear to tell them, It was WORK of INIQUITY; for said he, *Inasmuch as ye have done it to one of the least of these my Brethren, ye have done it unto me.*

And whereas there is a great deal of Dirt in his Book, which he chargeth on Friends as Matter of Fact, which I have not in particular Replied to, they being Abominable Lyes and Slanders; as in page 6. he sayes, *They can, like the Blasphemous Muggleton, fix Woes or Joyes, a Blessing or a Curse Everlastingly to all Eternity.* And in page twelve, among a great many horrid Lyes, he telleth of some did endeavour to obtrude, that they could foretell to a Minute the Last and Dreadful Day of Judgment; and could heal more Diseases than All the world could possibly need Help for: with very many more Wicked Lyes up and down his Book, which neither he, nor the Most Envious of our Adversaries, can ever prove against any TRUE QUAKER.

And as for his calling my Friends *Vile Wretches* and *Coxcombs*, and many more ill Names, and me *Charon* and *Ferryman of Hell*, and much more Ill Language.

(6)

Language, I pass by, knowing that God will re-
buke him, and plead the Cause of the Innocent,
therefore I have kept close to what was Matter of
Doctrine in it, hoping that to the meanest Capa-
city, who will be single, that I have cleared my Self,
my Book, God's Truth and People; and manifest-
ed his to be grounded on a Foundation that is
Sandy, and will not stand when our God shall
make a full Examine of the Matter contained in
it.

Thomas Wynne.

An Antichristian Conspiracy Detected, ed, and Satans Champion Defeated.

CHAP. I.

The Introduction of Quaking and Trembling.

THE blessed Truth of God, together with the true Love I bore to my Native Country North-Wales, induced me to Salute them with the Book, Intituled, *The Antiquity of the Quakers*. And after its Publication, for a whole Year, I was often told sometimes of one Priest Answering it, and sometimes of another; but at last comes out one, not subscribed by any, called, *Work for a Cooper*, which by Gods assistance I now take in hand, and will discover to the moderate Reader of what quality soever he be, that this Man hath not done like a Man of God at all, which certainly had becom'd him to do, especially, being he seems to make himself to personate so great a Society of People, and to be the Mouth of their Priests. But instead of so doing, he hath not come much short of the worst of men that ever writ against us, as will appear by his scurrillity, Perversion of my Words, and of Scripture also, his many Lyes and Slanders, Detractions and unjust Reflections, both upon me and the whole Body of Gods People, called *Quakers*, in general.

First, after he hath bestowed on me and my Friends, about three or four pages of abusive Reflection, and casting of Dirt at us, he cul'd out two Testimonies out of about thirty, which I brought to prove *Quaking and Trembling*, not to be Novel among Gods People; and how he undertakes to confute me in those two, you shall hear anon: But before I make my Reply, I think it convenient to acquaint my Reader how I came to joyn
my.

my self to those poor despised and abused People of God called *Quakers*.

I was Baptized and brought up a *Protestant*, and having learned the Articles of their Faith, and the Prayers of the Church, I thought all was well, untill I was about fifteen Years old, and then soon after it happened that I could not find any such Church as I was baptized into; the Wolf was got among them, who tore many of them to pieces, and the rest fled: So that go to what Church I would, I could find neither Bishop, Doctor, Prebend, Vicar nor Curat, to look after my Soul (*viz.*) not one of my *Protestant* Instructors, they were all fled and left me to the mercy of the Wolf that had worried them; and for many Years together there were none of them so much as visited me, nor sent me so much as an Epistle or Collect, nor any comfort or hopes.

But before I was twenty Years of Age I was amazed and astonished to see what was come to pass, and began to reflect upon my self, and to think what would become of my poor Soul, *For those who pretended to be my guides to Heaven were fled, & I knew not the way.* And my Brethren the *Protestants* without any more ado, both great & small, went to hear the Hirelings that were then set up, unless it were here & there one, and most of these men of low degree, such as they could get nothing off; and when I saw it thus come to pass, I went also for company, but found their great matter was to Exclaim against the *Protestants*, which hit me upon the Sore: but when I came to inquire strictly after them, I found they did as the *Protestants* had done before them, as to that part called Interest, they had their Peepers into every ones Field, lest any should give them a little Sheaf for a great one, and were excellently skill'd in *Arithmetick*; for they could make their Parishoners by a Figure they then had, and the Priests now have: If there were but five or six Geese belonging to a House, make them pass for Ten, urging as the Libeller doth, pag. 26, 27. *That it was of as much Right to them, as the other five were to the Owner*: They had also the same way for the Piggs, and were as well skill'd for *Easter* - Reckonings and *Midsummer* - Dues, as they call them, I thought these did not quadrate well with those, nor can it be Gospel in the present ones; by this

At this time I began to question whether any were then to be found in the right or not: For my Instructors were fled, and the others at best were but miserable Comforters; for turn to the Right hand or Left I saw Iniquity abound, and then I began to recollect my self, and consider what my God-Fathers and God-Mothers (so called) had promised and vowed for me in my Baptism, as they called it, (*viz.*) That I should forsake the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the Flesh: This indeed was to forsake all Sin; but how to perform I could not tell, for I had lost my Guides that so taught: however I inquired of others, whether this might be performed or not, *No, no*, said they, *none can ever be freed from Sin in this Life*. Then might I well say, it was unreasonable that any should be bound, and so solemnly as with a Vow to do that which neither they, nor I, nor none in the World could do. I asked then, Whether any could keep the Christian Faith, and keep Gods holy Will and Commandments, and walk in them all the dayes of their Lives, *No, no*, said they. I afterwards asked both *Protestants* and *Papists* the same, but found them all to agree in this point, *That none could be freed from sin in this life*: then began my Sorrow to encrease, and to be more then I could bear; and this was the time, dear Country-men, that the Almighty God, who is no Respector of Persons, did break in upon my Soul by his Everlasting Light, and discovered to me the emptiness of all those great Professions, who only talked Largely and Eloquently of God and Christ, and of Religion, as it is at this day, which was and is verified in their Practices, the many great Pretences to Religion was and is but really a pursuing the Error of *Balaam* (*viz.*) *Gifts and Rewards*. And it was at this time that the Lord raised many Witnesses to proclaim the Controversie that God had both with Professors and with Prophane; and the Amazing Terrors of God being upon them for sin, made them exceedingly to Tremble and it was not for fear of the then Powers, nor for fear of Hell, nor of Punishment, as the Libeller wickedly insinuates in pag. 11. for the contrary will appear by their boldness in bearing their Testimony against the Hivings, and Powers then in Being, whose Sufferings were so great that much of them could

could not be recorded, which will to all moderate men sufficiently convince them from the Libellers false Insinuations in p. 8. *That their Trembling was (or is) from a servile Fear.* But hear his Answer, pag. 4.

The Libeller, *If Fear and Trembling were enough to prove a certainty of being beloved of God, then Balaam's Ass, and the Demoniacks among the Tombs, Felix the Hypocrite, and Judas that hang'd himself for fear of any more seeing his Innocent and Righteous Master; yea, the Devils themselves might put in for a share too; for St James expressly says, that they believe and Tremble.*

Reply, Where hath this Malicious Pervertter read in my Book, or in any others of the Quakers Writings, *That Fear and Trembling is enough to prove a Certainty of being beloved of God?* Nay, Serious Reader, if thou wilt be but just to both him and me, thou wilt find no such Word in my Book, as, *That Fear and Trembling is enough to prove any's being beloved of God.*

Upon my arguing on about thirty Testimonies of holy Writ, of which he hath medd'ed with Two, which indeed were too many to Pervert as he hath done; and if thou wilt in Moderation read mine, thou wilt find me only infer from them, *That Quaking and Trembling is no New Thing among God's People; but that it was a State that all God's People pass'd through; and that all now must pass through before ever they can enter God's Kingdom, according to these Scriptures; Zion shall be redeemed with Judgment, Isa. 1. 27. And they shall Mourn for him, as for an only Son, and be in Bitterness as for a first born; Zach. 12. and must know God to be as a Refiners Fire, and as Fullers Soap, and must know his Word of Power to be sharper than a two-edged Sword, to divide between the Joynts and the Marrow. Thus Judgment must be set up in the Heart for Sin, and then the Cry will be with the Apostle Paul, Ob Wretched Man that I am! who shall deliver me from this Body of Sin? And this my Adversary must come to have Experience of, before he be approved of God to come with a Song, as he saith in pag. 4.*

And this I do assure him, as one who hath known the Terrors of the Lord for Sin, *That this Power will make him Quake and Tremble, as easily a matter as he now thinks it to get to Heaven.*

And

And as for his saying, *That Balsam's As, the Demoniacs, Felix, Judas, and the Devils might put in for a share*, is very Absurd. For, *First*, As to *Balsam's As*, God had not accomplished him with an Immortal Soul to subsist after this Life; therefore not in a capacity to come in for a share: and as to the rest its also very Absurd, especially the last, (*viz.*) the Devils; for although they had a sence of God's Power, and were terrified thereby, and made to Tremble, yet it was not possible for them to have acceptance with God, although believing and Trembling also are acts in his Chi'dren, which are accepted of him. And if my Adversary do not in this Life come to witness Fear and Trembling to accompany his believing, he may also, when its too late, know the Addition of Quaking and Trembling to his Believing, and then his believing nor trembling will stand him in no more stead, than the Devil's did unto them.

And as for *Judas, Felix*, and the rest mentioned by him, in this case I say, as the Apostle saith, *God's Will is that all men may know the Truth and be saved*. God said by the Mouth of the Prophet, *I have no pleasure in the Death of the Wicked, but that the Wicked turn from his Evil Way and live*. So *Judas and Felix*, and the rest, had a Day or Time of Visitation from God, in which Time they might have turned to God, and have had a share in his Salvation. And *Judas*, and all others, who have no share in the Salvation of God, their Destruction is of themselves, and the Lord God is clear and just in giving them their Portion in the Lake of Endless Misery, because, as he saith in *Proverbs*, Chap. 1. *When I called, ye would not answer; when I stretched out my Hand, no Man regarded; they set at naught all my Counsel, and would have none of my Reproof, &c.* And Christ said unto the *Rebellious Jews*, *To will not come to me that ye might have Life*. And he said to *Jerusalem*, *I would have gathered thy Children together as a Hen gathereth her Chickens under her Wings, but ye would not*. And God said unto the *Rebellious Jews*, *O Israel, thou destroyest thy self, but in me is thy Help*. Christ lighteth every one that cometh into the World; and God doth require all men to believe and obey. *Christ tasted Death for every man*, as saith the Apostle. And the Apostle *John* saith

He is the Propitiation for our Sins, and not for our Sins only, but also for the Sins of the whole World. Judas partook of the Ministry, and by Transgression he Fell.

In opposition to Trembling he goes on, quoting The Libeller, Luke 1. That being delivered from the hands of our Enemies, might serve God without fear in Righteousness and Holiness all the days of our Lives.

Reply, Is it not to be delivered from our Enemies to be delivered from Sin, which is a cause of Fear and Trembling? And if my Adversary had been really awakened, as in his Scrutinous Welch Letter he saith he is, he might have seen two States (or Conditions) couched in these words; First, A State of Sin and Bondage: And Secondly, A State of being delivered from Sin and Bondage. And I hope he, or at least, all Moderate men will grant, that the Words being delivered, are words in the Present Tense: So that Deliverance was there witnessed, which was the cause of his Confidence of serving the Lord without fear; yet I must tell him, Not without fear of sinning against God, but without fear of Hell, Devils, Men or punishment; but this is a State the Priests do deny, that deliverance from sin is attainable in this Life, and then the other state of serving God in Righteousness and Holiness cannot be expected. And let my Adversary know, that God will not call that Righteous and Holy that is mixed with Sin; neither are any delivered from their Enemies until they be delivered from Sin; and until then, let the Libeller Fear and Dread coming before the Lords Presence with a Song, lest the Lord our God turn his Song into Howling, and his Gladness unto Sorrow and Trembling, which be now puts as far off, as his Arguments make manifest, yet in one of them he boggles standing to his Argument. Hear him.

Libeller, p. 4. And though till we have mortified our Affections and Lusts, we ought to work out our Salvation with Fear and Trembling; yet after a most hearty and profound Repentance, we humbly hope all our past Unrighteousness is forgiven, and our sins covered, we may then, doubtless, come before his Presence with a Song.

Supp.

Reply, Behold Reader, what Confusion and Contradiction is this! for in his last words of the same page, in opposition to me, and my making Quaking and Trembling to be a state that all must pass through before they come to be in favour with God, he tells of serving God without Fear. And now in Contradiction to himself, granting me my Argument, he saith, Till we have mortified our Affections and Lusts, we ought to work out our Salvation with Fear and Trembling. This looks as if the man then immediately had found himself smitten of God in his own Conscience; but how this will agree with the Priests Faith, That no mans sin can be wholly mortified in this Life, I leave to the Impartial to judge. His Confusion is, He hath left no room for serving God in Holiness and Righteousness; for its Protestant Doctrine, that none can be freed from sin in this Life. If so, they must be mortifying their Lusts during Life; and so by his own Argument must Fear and Tremble during Life, and so hath no place for his coming before God's Presence with his Song.

Yet in Contradiction to Protestant Faith, and to his own, as he hath stated it, he quotes Paul and David's rejoicing, Rejoice in the Lord alwayes, &c. There is a Right spring up for the Righteous, and joyful gladness for such as are true-hearted. Libeller, p. 5.

Reply, It had become him here to have distinguished the Righteous and True-hearted, and have told me the place where and time when any man comes to be such, since its the Papist's Doctrine, That men first must go to Purgatory before they can be such: And the protest Presbyter, Independent and Baptist say, None can be such in this Life; then since its our Faith, as well as theirs, that there is no such place of Purgatory after this Life, my Opponent should have told them positively the place where and time when any is Righteous.

This was the Belief of those Saints who were no Quakers, however disputed by those Quakers who are no Saints. Libeller, p. 5.

Reply, Is not this to contradict himself again, who confessed Until we have mortified our Lusts, we ought to work out our Salvation with Fear and Trembling? It seems as if it were part of his

his own Belief, else he saith, he ought to do that which is no part of his Belief: This doth not make it appear that the Saints he speaks of were no *Quakers*, nor the present *Quakers* no Saints. He quotes again pag. 10. *Sorrow endures for a Night, but Joy cometh in the Morning.*

Rep. Is not Sin the work of that Night the Prophet speaks of there? & since that Sorrow must continue during that Night, then sure Quaking and Trembling may be comprehended in the word *Sorrow*; then it still maintains my Argument: And what can be more clear then that all must pass through a state of Sorrow before they come to know true rejoycing? And what's that Joy which cometh in the Morning? Is it not in this Life to witness the Morning Star, Christ Jesus, to expell all the Deeds of Darknes by his Bright Appearance in the Soul? and who thus come to witness this Bright and Morning Star to arise in their Hearts, such come to know the Rejoycing that *Paul* and *David* were come to; and great cause they have, when come truly to experience God's taking the Cup of Trembling from them, and giving the Cup of Salvation unto them instead thereof. And that it was thus with *Paul* and *David*, that they passed through a great Gulf of Sorrow and Trembling will further appear by these following Testimonies of theirs. *Acts* 9. 5, 6. And he said, Lord, what wilt thou have me to do? I am Jesus whom thou persecutest, its hard for thee to kick against the Pricks; And he Trembling & Astonished said, Lord, What wilt thou have me to do? *Rom.* 7. 24. O wretched Man that I am! who shall deliver me from this Body of Death? Read the Chapter throughout, and see what Exercises he had in the Warfare with Sin. *2 Cor.* 11. Knowing therefore the Terrors of the Lord, we persuade men: with many more Testimonies cited in my Book to this purpose.

Now here what the Prophet *David* saith to this matter, *Psal.* 38. 1, 2, 3, 4, 5, 6, 7, 8.

2. *Thine Arrows stick fast in me, and thy hand presseth me sore*

3. *There is no Soundness in my Flesh because of thine Anger. Neither is there any rest in my Bones because of my Sin.*

4. *For mine Iniquities is gone over my Head, as a heavy burden, they are too heavy for me.*

3. *Ady*

9. My Wounds stink, and are Corrupt because of my foolishness.

6. I am troubled, I am bowed down greatly, I go Mourning all the Day long.

7. For my Lungs are filled with a loathsome Disease, and there's no soundness in my Flesh.

8. I am feeble and sore broken, I have roared by reason of the disquietness of my Heart.

Now had Paul and David been in our time, and our Libeller had seen them in these Exercises, and heard their Cryes, their Groans, Roarings and Terrors because of their Sins, thou mayst judge by his Book how he would have treated them.

Hear David a little further, *Psal. 55. Fearfulness and Trembling are come upon me, and Horror hath overwhelmed me.* See more of him in my *Antiquity of the Quakers*, Job 3:28. *My Bowels coyled and rested not, the Day of Affliction prevented me; I went Mourning without the Sun, I cried in the Congregation, my Skin is black upon me, my Bones are burnt with heat, my Harp also is turned to Mourning, and my Organ unto the Voice of them that weep.* I might multiply Testimonies to this, but these may evidence to all who are not given up to a Reprobate Spirit, that its yet too timely for my Adversary to come with his Song before the Lord our God. Nay, nay, its my Testimony to all, of what Perswasion soever, that there's none shall enter God's Kingdom until first they have passed through a state of Sorrow and great Mourning; yea, Quaking and Trembling because of sin; and he that gets out of this Furnis, and not purified in it of his Dross, and purged of his Tin, he will not be currant Metall to pass into the Kingdom of our Lord Jesus Christ, but whosoever comes to witness a passing through this Dispensation of Sorrow, and come to know experimentally the cause of it taken away, (*viz.*) *To be delivered from their Enemies*, Luke 1; such only may approach the Presence of our God with a Song; yea, with a Song of Deliverance, even the Song of *Moses* and the Lamb.

Then after he hath bespattered us with a great deal of Lyes and Dirt in pag. 5. (as indeed little else is to be found in his Book,

except some Scripture-Quotations) and to pursue him to all his Quits, were near to transcribe his Book. In page 6, he begins on one of my Scripture Testimonies.

And this is evidenced by his 4th page, where he observes with a World of Wit, Isaac stumbled for having mistaken Jacob for Esau; and then presently infers, that Isaac was a Quaker: A strong and choier way of arguing by which he makes him pay dearer for his inadvertance than ever Esau was forced to do.

Rep. This as much shews him a Stranger to the two Seeds, Typified by *Jacob* and *Esau*, as what he hath said before shews him a stranger to the two States, spoken of before; he could not see how one Misery ushered in another on *Esau*. First, He had sold his Birth right for a mess of Pottage; and now by Hunting had lost the blessing also: And could *Isaac* be less then in great Sorrow and Dread to see the sad State that *Esau* was come unto? And was not *Esau's* Hunting a true Figure of his and other mens wandring abroad from the Gift of God within them? and *Isaac* having a true sence of this made him Quake and Tremble; but how he paid dearer for his inadvertance than *Esau* had need to do, is yet for my Adversary to prove; for *Esau* could not find a place of Repentance, although he sought it with Tears: By this any sober man may (endued with heavenly Wisdom) see the Unsoundness of this his Argument.

Libeller, Then he goes on thus, *Then Isaac is seems was not beyond the possibility of a mistake, which Quakers affirm they are not subject to.*
p. 6.

Rep. This is an absolute Forgery, for the Quakers do not attribute to themselves any priviledge above others, but as they are led and guided by the Unerring Spirit and Power of God within; and because we have by true experience found it to be the only thing that keeps out of Mistakes, we commend all others to the Guidance of it.

Libel. p. 7. He tells, *That those People mentioned in the 9th of Ezra were the Quakers Meeting.* Its well he did not say at Holy Well or Coywis.

Rep.

Reply, There's nothing in all this that doth invalid my Testimony with any sober man, that will read my Quotations; but if I had said it had been at *Holywell* or *Carmis*, then I had been like unto him: But it seems the *Quakers* Meetings there do seem to trouble him; but he tells nothing of other Meetings neither at *Holywell* nor *Carmis* (*viz.*) on their *Sundays* at their Service time, great Meetings of Men and Women, with *Fiddlers*, to *Revel and Rose*, *Swear*, *Dance* and *Sing*, yea, the *lame up* and *down* the *Country*, and *Morricedances*, *Wakes*, *Enterludes*, *Foot-ball*, *Nine-pins* and *Tennis*, &c. And if my Adversary be *William Jones*, as many say he is, his Practice (without wronging of him) may certainly be brought under this Character: and I would advise him (if he do not think it scorn to take it) not to think that God will be served with such Rejoicing.

As for his quoting the 6th Verse of *Ezra* 9. it makes much for me, as any impartial Reader will find, if he examine mine and his.

Ezra does most evidently acquit himself of the Charge; for he arose, and made all the *Chief Priests* and *Levites* to *swear*, &c. Hear him further, he says, That *Ezra* Libels; was a *Quaker*; yet he dares not forsooth do what that *Quaker* did, though but according to *Law*: he would persuade us, that all *Quakers* are guided by the same Spirit; how then come they so much to disagree? *Ezra* and all *Israel* did *Swear*; but our *Wise Man* of *Gotham* is endued with a greater *Light*, &c. then most certain it is, that these *Israelites* were no true *Quakers*, nor these *Quakers* no true *Israelites*.

Rep. This still shews the man as ignorant of the two Dispensations, *viz.* of the *Law* and *Gospel*; as what he said before shewed him a Stranger to the two States and two Seeds (spoken of already, and as ignorantly he mentions a Disagreement between those *Israelites*, who were true *Quakers*, that swore then; and these *Israelites* after the Spirit, who are true *Quakers*, but will not *Swear* now; for those *Israelites* were under the Covenant of Circumcision, made their Offerings with the Blood of Bulls and Goats, &c. and did it by God's Appoint-

ment, and by the Assistance of God's Spirit: but under the Gospel-Dispensation Christ Jesus disannulled all these, & he saith, *Swear not at all*: and the true *Israel*, who are *Quakers*, are guided by God's Eternal Spirit now not to swear at all: and there's no such disagreement between us and the *Israelites* of old, as my Antagonist would fain insinuate; and he might as well seek to bring us under all the Bondage of the *Law* Priesthood, as under that of Swearing; for Christ hath as strictly forbidden Swearing as he did the rest of the Shadows and Ceremonies of the *Levitical* Priesthood, as may appear plainly *Mat. 5. It hath been said by them of old, Thou shalt not Forswear thy self, but shall perform to the Lord thine Oaths.*

This Text of it self is enough to prove all Swearing to be unlawful under the Gospel-Dispensation, notwithstanding that under the Law an Oath was to end Strife, yet Christ in his Prohibition did as perfectly forbid this, as he did the other Points which he treated of in the same Chapter.

The common Objection is, *That he only Prohibited Vain Oaths.*

Ans. The words themselves fully import, that it was the *Oaths* allowed of by the *Israelites*, *Patriarchs* and *Prophets*; for they were the Men which Christ Jesus quoteth, which of old said, *Thou shalt not Forswear thy self, but perform to the Lord thine Oaths.* Mark; here was of old an Allowance to Swear and Perform.

But to all those that say, *That the Oaths there mentioned to be performed, were Needless or Vain Oaths*: I answer.

The Oaths there to be performed, were the Oaths which were to be sworn in Truth, in Righteousness and in Judgment; therefore certainly the Oaths before a Magistrate, and not Vain Oaths: for it would be Absurdity to say, that Christ or the holy Ancients did impose vain Oaths to be performed; therefore it was the Solemn Oathes before the Magistrate, which is clearly proved by these and other Examples in that Chapter, as one which Christ quotes from the same Law. *Moses* (said he) *bo-*
sauſe

(19)

cause of the Hardness of your Hearts, gave a Bill of Divorcement, but I say unto you, that whoso put away his Wife except for Adultery. Mark here, he makes an Exception [*Except for Adultery*]. Now if the Oaths he ore-mentioned, that he prohibited, had been only vain Oaths, he fore-seeing what Controversies would arise about them, as well as about putting away Wives, would certainly not have left his People in the dark in so important or weighty a Matter; but would in this Case, as well as in the other above-said, have said, *Swear not at all, Except when lawfully called before a Magistrate*. The Apostle is very positive, *James 5. Above all things Swear not, neither by Heaven, Earth nor any other Oath, lest ye fall into Condemnation*. But because we are thought singular in this Point, read the following Testimonies of Fathers and Protestants, who denied all Oaths as well as we.

Polycarpus, who was said to have been Disciple to *John*, one of the Apostles, who at his Death was bid to *Swear and Defie Christ, &c.* he said, 'Fourscore years have I served him, yet he never offended me in any thing. Further said, 'I am a Christian.

Euseb. Eccles. Hist. lib. 4. cap. 14.

Peter Martyr, a famous man, was of his mind, *Apol. 2. pro Christianis ad anten. pium. oper. pag. 63.*

Chrysostom on *Gen. Hom. 15.*

He being a famous man in the Church saith, 'A Christian must flee Oaths by all means. Further he saith, 'It is not lawful to Swear, neither in a Just nor Unjust Thing; for to Swear (said he) is of the Devil, seeing Christ said, *Whosoever is more than yea, yea, nay, nay, someth of Evil*. This *Chrysostom* was Overseer of the Church at *Constantinople*.

Augustine de *Sermone Domini, Serm. 28.*

'It is not lawful for a Christian to Swear, when an Oath is required of him.

The ancient *Maldenses*, who were Protestants, denied the taking

taking any Oaths; and Bishop *Usher* took their part against *Papists*, who were Swearers. Vid. *Baron. ann.* 1310. *Jn. Wald. adv. Wickliff & Wald de success.* l. 6.

The *Plow-man's* Complaint.

'Lord, thou gavest us a Command of Truth, in bidding us
'say, *Yes, yea*, and *No, nay*; but, Lord, He (*Pope*) that calls
'himself thy *Vicar* on Earth, hath broken the Commandment,
'so makes a Law to compel men to Swear.

Book Mart.

vol. 1. p. 554.
to 558

John Wickliff, our famous Country-man, in the time of *Edward* the 3d and *Richard* the 2d, was accused among other things for maintaining, 'That All Oaths made in any Bargain or Contract between man and man, are unlawful.

William Thorp, an eminent man of the *Christian* Church, refused to swear upon a Bible, 'Because, said he, a
Book is nothing else but divers Creatures of
v. 1. p. 701. 'which it is made, and such Swearing is ever Unlawful.

Elizabeth Young, at her Examination in Queen *Mary's* days; before the *Catholic* Inquisitors (so called, who commanded her to Swear as followeth.

Dr. Martin, Thou shalt be rack'd inch-meal, thou Traiter. ly Whore and Heretick; but thou shalt Swear before a Judge before thou go.

Eliz. Young, I understand not what an Oath is, and therefore will take no such thing.

Dr. Martin, She refused to Swear upon the four Evangelists; for I my self and Mr. *Hussey* have had her before us four times, but we cannot bring her to swear.
Book Mart.
vol. 3. pag.
910, 911.

Then said the Bishop, Why wilt thou not swear before a Judge?

Eliz. Young, My Lord, I will not Swear that this Hand is mine.
No, said the Bishop; and why? *Eliz.*

*Eliz. Young, Christ Smith, that Whatsoever is more than Yea,
Yea, or Nay, Nay, consist of Evil.*

The Christian Protestants in the Valley of Piedmont, who were cruelly tortured to Death by the Papists about the year 1655. one Article alledged against them was, *That they believed it was not lawful to Swear any thing; be it true or false.* *Marol. Hist. p. 247, 218.*

Erasmus in his Commentaries on *Matth. 5. James 5.* plainly forbids All Swearing.

There are several Testimonies of *John Huss*, *Jerom of Prague*, *William Swinderley*, *Walter Bruns*, *William Sawtry*, *William White*, who were famous men in their time, that refused all Swearing.

Behold, Reader how our *Protestant Libeller* is apostatized from the first reformed Protestants.

I might have quoted many others of the famous Fathers, and worthy Protestant Reformers; who gave their Testimony against all Oaths.

And here's a Superstructure built upon the good Foundation Christ Jesus; and its in vain for my present Oppoler or any other to bring up Circumcision, the Blood of Beasts, or Oaths, which were allowed in the first Covenant, but disannulled and prohibited in the second; for no other Foundation can be laid (that will stand) but that which is laid, even Jesus Christ, whose heavenly Spirit, which doth enlighten everyone that comes into the World, hath appeared in Power and great Glory, which hath brought a Remnant so far in Obedience to his blessed Command, that they dare not Swear at all;

*Had he any Ingenuity or Sense, he had never been so silly as to think, that Quaking and Trembling were enough to denominate a just or good man by, yet is so fond of the Con-
sist, as if there were no other way possible to get to Heaven but this; and might as well have affirmed, that to be Silly and
Christish, Ignorant and Singular, Envious and Unnaturally, Dis-
sembling*

*Libeller,
pag 9*

sembling and Hypocritical, had been the only way to please God, and the certain Character to know the Inspired and Heavenly-minded by.

Rep. Reader, I shewed thee before how he had charged me in p. 4. of his Book with this Faulty of thinking that Quaking and Trembling was enough to prove a man's being beloved of God; and now he renews the Charge, though it be a Lye, and accounts me silly for thinking that which I never did think, nor had he ground to think I ever did: he farther says, *I am so fond of the Conceit, as if there were no other way possible to get to Heaven.* By this it seems he thinks to get some other way to Heaven, which indeed is a Contradiction to his own Confession, pag. 4. for he saith there, *That till he had mortified his Affections and Lusts, he ought to work out his Salvation with Fear and Trembling* [A gross Contradiction.] Nay, to contradict himself more grossly, he adds, *That I might have as well affirmed, that to be Surly and Churlish, Ignorant and Singular, Envious and Unmannerly, Dissembling and Hypocritical, &c. were the Way to Heaven.*

What can be expected from such a wicked man as this, who one while says, *That till he hath mortified his Affections and Lusts, he ought to Fear and Tremble:* yet soon after, in contradiction, says, *It were as well for me to affirm Dissembling and Hypocrisis to be the way to Heaven, and the certain Character to know the Heavenly-Minded and Inspired by.* Oh Impious and Wilsul Man!

But before I close up this Chapter concerning *Quaking and Trembling*, with tenders of pure Love I offer, for further clearing of the Point; these following Testimonies, besides what I have hinted already.

Job 21. 6. *When I remember, I am afraid, and Trembling takes hold on my Flesh.*

Psaln 2. 11. *Serve the Lord with Fear, rejoice with Trembling.*

Psaln 55. 5. *Fearfulness and Trembling are come upon us, and Horror hath overborne us.*

Psaln 99. 1. *The Lord Reigns, let the People Tremble.*

Psaln

Psalm 119. 20. My Flesh Trembles for fear of thee, and I am afraid of thy Judgment.

Jer. 5. 22. Fear ye not me, saith the Lord: will ye not Tremble at my Presence?

Ezek. 12. 18. Son of Man, eat thy Bread with Quaking, and drink thy Drink with Trembling.

These, with many more, I quoted in my Book, called, *The Antiquity of the Quakers*, which in particular he meddled not with, yet in the general contradicts them, and says, pag. 6. *They are clearly for other Purposes, and quite of other Meanings, than I intend them for:* But if all were true that he hath said then I had missed it indeed; but 'tis his only saying so, for he hath yet not proved either other Purposes or Meanings they have.

Now if *Quaking* and *Trembling* were not to be known in the way to Heaven, as he wickedly insinuates, and that I might as well affirm *Disimulation* and *Hypocrisy* to be the way; then in vain was all the *Quaking* and *Trembling* of these holy Ancients; and what hath he done less than Blasphemy in this his Assertion? And let him and all his Adherents know, that since man unhappy fall, *Edens Garden* is beset with a flaming Sword, which guards the Tree of Life that none can come at it, but through Death; and this was the Sword which pierced the Bowels of all the holy Ancients, and divided between the Joyns and the Marrow; this was it that made *Job* to cry out, *His Bowels burned, and his Bones were dried up with Heat*; this was it that made *David* cry and roar untill his Skin was parched upon him, yea, untill he was become like a Kettle in the Smoke; this was it that made *Tyrrahiah* to lay his Mouth in the Dust, to see if there were hopes; this was it the holy Prophets and Apostles could speak experimentally of; and this is the narrow Way and strait Gate, &c. this was it that pricked *Paul* to the Heart, and made him cry out, *O wretched man that I am, &c.* and this was it which did overtake in an acceptable time these poor despised People, called *Quakers* in our Age: And whereas the Libeller in his 11. and 12. pages, scurrilously tells of their *Trances* & *Distortions*, *Quaking* and *Trembling*, comparing them to *Conjurers* and *Black-Headers*, &c.

Rep.

Rep. That the Holy Ancients passed through such a State, I have proved before; and when in our day and time the Lord appeared unto us, he appeared in the way of his Judgment for Sin, and the powerful eternal Word of the Lord (which is the Sword of the Spirit) pricked many to their Hearts, and I being one among them, can do no less then give in my Testimony concerning the Operation or Working of the Heavenly Power, is wounded as a Sword, it smote like a Hammer at the whole Body of Sin, & in my Bowels it burned like Fire, yea, so dreadfully it burned, that it made by Bowels boys; it pierced as a Sword, it broke as a Hammer. And then the Pangs of Death I felt in my Members which did make me to roar, yea, and to Quake and Tremble: for this Fire, when it burned, it gave Light, as is the Nature of Fire to do, and it discovered to me and these poor despised People the great body of Sin and Death, which was indeed terrible to behold: and not only so, but it discovered the narrowness of the Gate, and that there was no going in thereat, but by first having all that combustible Body of Sin and Death destroyed and burnt up, at this time did great Terror and Amazement fall upon many; and this my Oppoler must come experimentally to know and witness in this Life, or else his latter End will be miserable.

And as for his telling of a great Change within this 12. or 14. Years; I say there is a Change, Glory to God for the same, for many are passed from Death to Life, and do witness the work of Regeneration in them, and can sing the Song of *Sion*, even the Song of *Moses* and the Lamb, *to whom by them, and all the Host of Heaven, he sung Hallelujahs for evermore.* So here's great alteration indeed, Life and Immortality brought to Light through the Gospel, them who were dead in Sin and Trespases are quickened and made alive; they who were Aliens and Strangers to God, made Fellow-Citizens of the *New Jerusalem*; and the Prodigal Son, who had been feeding among the Swine on Hacks, brought home into the Father's House, where there's living Bread enough, yea, and Wine also well refined; and he saith, *Eat Oh Friends, yea, drink abundantly Oh Beloved.*

CHAP.

CHAP. II.

OF TYTHES.

Lieller,
Pag 24.

THe Tythes, the chief Cause of all his grumbling,
are but a Portion which God himself out of his
own Word hath given such as minister about holy things.

Reply, We do not read either in the Old or New Testament,
that God perpetuated the Levitical Priesthood to be in force
in Gospel Times; and its my Faith in God, That they who take
Tythes, or give Tythes, in Gospel Times, deny Christ come in
the Flesh, and so are of Antichrist; my Reasons are as follow-
eth:

First, That the Levitical Priesthood was by it self a distinct
Priesthood, which Christ Jesus, by offering up himself once for
all, hath ended.

Secondly, That under that Priesthood the Priests were to
have but a Part of the Tythes; for the Poor, the Stranger,
the Fatherless and Widows were to be maintained out of
it.

Deut. 14. 28. *And at the end of three years thou shalt bring
forth all the Tythe of thine Increase the same year, and shalt lay it
up within thy Gates; and the Levite, because he hath no Inheri-
tance with thee, and the Stranger, and the Fatherless and Widows,
which are within thy Gates, shall come and eat and be satisfied;
that the Lord thy God may bless thee in all the Works of thy Hands,
which thou dost.*

Mark Reader, the Use of Tythes in their first Institution
were for the Stranger, the Fatherless and Widows, they were
to eat and be satisfied of them; (a very pious Use under that
Dispensation) and the Priests had only a share with them.

Deut. 18. vers. 1, 2, 3. *The Priests, the Levites, and all the
Tribe*

Tribe of Levi, shall have no Inheritance with Israel; they shall eat the Offerings of the Lord made by Fire, and his Inheritance.

2. *Therefore they shall have no Inheritance among their Brethren; the Lord is their Inheritance, as he hath said unto them.*

3. *And this shall be the Priests due from the People, for them that offer a Sacrifice, whether it be Ox or Sheep; they shall give unto the Priest the Shoulder, the two Cheeks and the Maw.*

Now if these Priests will have it (in these Gospel Dayes) as it was ordered by the *Levitical Law* to the Priests, then this Clause of the Law doth tell them what is their Due, Share or Portion; and what was their Due of the other Encrease, is exprest in the afore-going Text; the Poor, the Fatherless, Strangers and Widow were to eat and to be satisfied; and then the Priests were to have their Due or Portion, as is read in *Gen. 47. 22.* and that Portion was *Pharaoh's* free Gift, there was no Law to enforce treble Damage, if not paid.

Behold the Zeal of the Libeller for Tythes, which were only due under the *Levitical Priesthood*! One would think that so zealous a Son of the Church should be preser'd unto a Penitence, if he have none, as some say he hath not: for he hath stood up for Tythes as stoutly as the *Presbyterians* did in *Oliver's* dayes, who had then a Law to enforce them with treble Damage: but although he and the Priests hold up *Levi's Priesthood*, they have changed the course of it; for in *Levi's* time it was to be stored up for the Poor, the Stranger, the Fatherless and Widow, and the Priests were only to have a share of it, and their share or due was, of an Ox or Sheep they were to have one Shoulder, the two Cheeks and the Maw; but now they have altered their course, they have taken all the Tythes (they could get) to themselves, and have turned the Poor, the Stranger, the Fatherless and Widow to beg, not so much as giving them any share; it had been Charity for them to have allowed them something, if it had been but the Shoulder or two Cheeks, it had been better than nothing: and since its by *Levi's Priesthood* the Priests now claim their Tythes, may not the Poor, the Fatherless and Widows by it lay as good a Claim to it? if not,

(27)

not, let the *Priests* or this *Libeller* their Agent shew us by the Scriptures of Truth, when and where they were excluded; if they cannot, all people may see how far the Piety and Charity of *Levi's* Priests, in his day and time, did exceed these Priests of our time; for then the Poor, the Stranger, the Fatherless and Widow were satisfied of the Tythes; but now the Priests, who pretend their Authority for taking Tythes from *Levi*, do allow the Poor no share, though they see them in great Want, they are every day begging at our Doors. But the Libeller goeth on in the Priests Vindication of having the Tythes.

Remember that our Lord Jesus was both a Bishop and a Priest, and is said by the Author to the Hebrews, to be a Priest forever after the Order of Melchizedek. Libeller;

Rep. Its true what the Author to the Hebrews said there; but he doth acquit himself of the Libeller's Charge; for he doth not in that Epistle, nor in any other say, that its lawful for Gospel Ministers to take Tythes; but in the same Chaprer, viz. *Hebr. 7. 12.* in Contradiction to the Libeller, he said, *The Priesthood being changed*, (who had command from God to take Tythes) *there is made also a Necessity of the Change of the Law.*

But it seems my Opponent hath found another Law since then, which grants a Right to the Priests for Tythes, made in the 9th of *Hen. 3.* I confess that we read of that, but for my part, I do not believe he had Power to repeal the Law of God, which said, *The Priesthood was changed, and there was made of Necessity a Change of the Law.* And for his insisting on Christ's being a Bishop and a Priest; this makes nothing for him (nor them) for Christ did not set up Tythes, but ended them, neither were his Apostles inducted to any Benefices, one, two or three apiece; but on the contrary he said, *Matth. 8. 20. The Foxes have Holes, and the Birds have Nests, but the Son of Man hath not whereon to lay his Head.* And when he sent forth his Disciples, he did not say to them, that whatsoever City or Town they entered into, they should settle there, and be Incompent of that Place, and take their Tythes of them; and if they would not receive them, then sue them at Law, and take treble

D 2

Damage:

Damage; But on the contrary, said, *Freely ye have received; freely give; and eat what's set before you; and if they will not receive you, shake off the Dust of your Feet for a Testimony against them.* Surely the Libeller missed chusing a Pattern for taking Tythes; for Christ, although he was a Bishop and Priest, he took no Tythes, nor his Disciples neither took none, but wrought with their Hands, and ministred to their own Necessary, and the Necessary of o hers. But after the Apostles days there was a great Apostacy among the Professed Christians; for some turned to be Wolves (which Christ said *would come*) and Tore and Devoured them that kept the Testimony of Jesus, and great striving was among them about their Priests Maintenance, and for setting up of TYTHES. as the Reader may read at large in *Francis Howgill's* Book, called, **THE GREAT CASE OF TYTHES**; and there may be seen how in the several Ages since Christ was put to Death, according to the *Flesh*, God had a People that bore their Testimony against TYTHES.

Soon after the Year 600. *Gregory* the first, who was the first Pope of Rome, soon after sent *Augustine* the Monk to England, who, as its said, *Converted* *Elhelbert* King of Kent; but it was but to Popery; and he and his Clergy for a long time after followed the Example of the Apostolical Primitive Church, living in common upon the Free Offerings of their Converts.

And from that time, until *Henry* the 3d no Tythes, as Tythes were generally paid, but only a Decree made, that for every twenty Shilling Rent, a Fardling a Sunday was to be paid, and this was given by way of Offering.

From this time until the Year 1200. all that the Priests could do, brought the People no farther than to pay their Tythes at their own pleasures, which made Pope *Innocent* the third send him Decretal Letters to the Bishop of *Canterbury*, commanding him to enjoyn every man to pay his Temporal Goods to those that ministred spiritual Things to them; which was enforced by Ecclesiastical Censure. And this was the first beginning of general parochial Tythes in England; this the Popes Decretal Epistle was.

(29)

was admitted and enjoined by the Law of the Nation, King and People being then Papists. The Decree of the Pope receiving all possible Assistance from the Bishops and Priests, on whose behalf it was made, did not only in a short time take away the Peoples right to give their Tythes to those that best deserved them, but did also so much corrupt the Clergy, that in the time of *Richard the second*, Book Mart.
John Wickliff, our famous Reformer did make a heavy Complaint to the Parliament in the words following :

' Ah Lord God ! where this be reason to constrain the
 ' poor People to find a Worldly Priest, some time unable both
 ' of life, and cunning in Pompe and Pride, Gluttony and Drunkenness, and Letchery, in Synony and Heresie, with fat Horse,
 ' and Jolly and Gay Saddles and Bridles, Ringing by the way,
 ' and himself in costly Cloaths, and Pleasures, and suffer their
 ' poor Wives and Children, and poor Neighbours perish for
 ' Hunger, Thurst and Cold, and other Mischiefs of the World.
 ' Ah Lord Jesus Christ ! sith within few Years men paid their
 ' Tythes and Offerings at their own free will to Good Men, and
 ' able to great Worship of God, to profit and fairness of ho'y
 ' Church, fighting on Earth : Why were it 'awful that a Worldly Priest should destroy this holy and approved Custom, constraining men to leave this Freedom, turning Tythes and Offerings unto Wicked Uses ? Again, hear him !

' That Tythe were and are a Free Gift, as among Christians,
 ' and only pure Alms, and the Parishioner may for
 ' the Offence of their Curate detain & keep them H. M. n.
p. 65.
 ' back, and bestow them upon others at their own
 ' will and pleasures.

This was also maintained by *J. Hus*, who was burnt for his Testimony at *Constance* ; take his own words :

' That the Clergy are not Lords and Professors of Tythes
 ' and other Ecclesiastical Goods, which are freely A. B. & M. n.
pag. 605.
 ' given, but only Stewards ; and after the necessity of the Clergy is once satisfied, they ought
 ' to be transported to the poor ; and if the Clergy do abuse the
 ' same, they are Thieves and Robbers, and Sacrilegious persons.

'sons; & except they do Repent by the Judgment of God they are to be condemned.

Will Thorp, an Eminent Protestant gave a large Testimony against Tythes, saying, 'That those Priests that took Tythes, deny Christ come in the Flesh; for the Priesthood was changed that gave them. At which the Bishop said, *God's Curse have you, and mine for thus teaching.*

Jerom of Prague, William Swincherby, Walter Brute, the Wickliffians, Bohemians and Waldenses, the first reformed Protestants gave their positive Testimony against Tythes, as may be found in the *Marginal Histories*.

An Estate in Tythes was as truly and justly the Right and Property of every Incomitant, Canonically ordained, instituted and inducted, as any thing an Honest Man can call his; all which the holy Apostle justifies in 1 Cor. 6. 11, 12, 14. Have not we, says he, power to forbear working? And if we have sown to you Spiritual things, is it a great matter if we reap your Carnal things?

Rep. What the Apostle sayes here agrees well with what Christ said, when he sent forth his Disciples to Preach the Gospel, *Matth. 10.* where he bid them make no Provision for their Journey, freely ye have received, freely give, the work-man is worthy of his Meat, *Luke 10. 7, 8. Eat such things as are set before you.* In all this Commission here's not one word of taking the Peoples Tythes, but to eat what was set before them; to this doth well agree what the Apostle saith, *1 Cor. 4. Have we not power to Eat?* He did not say he had Power to take Tythe nor justify it, as the Libeller saith he did; and its no wonder that he will belye me, when he dare be so bold with the Apostle: The Apostle only there informs the *Corinthians* what Power they had, That they that plant a Vineyard may eat of the Fruit thereof, or gather a Flock may eat of the Milk of it; he doth not say they had Power to eat of a Vineyard they had not Planted, nor eat the Milk of a Flock they had not gathered, much less take away the Tenth of their Labours; nor did he say they had as much Right and Property to them, as any honest man hath in any thing
he

he hath. Nay, the Apostle yet further acquits himself of the Libellers charge, for in the 12th and 15th Verses, he saith, *If others be partakers of this Power, are not we rather: Nevertheless we have not used this Power, but suffer all things, lest we should hinder the Gospel of Christ.* Again, *But I have used none of these things, neither have I written these things that it should be done unto me; for it were better for me to dye, than any Man should make my glorying void.* Again, the 18th Verse, *What is my reward then, verily that I Preach the Gospel; I make the Gospel of Christ without Charge.* By this any honest Man may see that my Adversary chose a wrong Pattern, to take his measure by; Pope Innocent the Third did far better suit his purpose; for Paul did not lay any claim to Tythes; neither doth he say he had any Right to them, but on the contrary; Heb. 7. he said, *The Priesthood being changed, there is made of necessity a change also of the Law.*

To conclude this Chapter, I have this to add, that I have been a Sufferer in this matter of Tythes in *Olivers* dayes, and all along ever since I have had them carried away Yearly; and though he sayes all my Artillery is against them, whom he sayes serves at Gods Altar, and all my grumbling is against Tythes; yet all this while I have not, nor ever shall use any Artillery against them, but my down-right Testimony, that to give Tythes or take them is an Antichristian practice; yet I with several Thousands of my dear Friends in *England* and *Wales* do patiently suffer when they are forceably taken away from us; and its my Faith in God, and not mine only, but the Faith of Thousands, that God will in his due time remove this great Oppression, and will daily more and more send forth faithful Labourers into his Work, those who will be content with such Maintenance as Jesus Christ hath appointed for them, whose glorying in him shall be, that they make the Gospel of Christ without Charge.

CHAR. III.

of SCOLLARSHIP.

ABout which he vapours with such vehemency that he may be compared to *Goliath* of *Gath*, who had a Helmet of Brass upon his Head, and Coat of Mail, Sword and Spear, with which he disdained the Shepherd's Boy with his Sling and Stone: however, since with his *Latin* and *Greek* he hath disdained me, and defied the Host of the living God this day, I will in the Name of the living God withstand him with my disdained Sling and smooth Stone, which I have found in the Brook of God.

Libeller, I do verily believe he knows not the meaning of Beatus qui protelabitur; adding a Phrase in Greek, adding more, That neither I nor any Quaker living can tell the true meaning thereof.

Rep. Behold, Reader, how he vapours, *Goliath*-like, with his *Latin* and *Greek*, saying, No Quaker living can tell the true intent and meaning thereof: Doth he not in this seek to limit the great God of Heaven and Earth?

Psaln 25. 14. The Secrets of the Lord are with them that fear him.

Mark, this man of God makes no Respect of Persons, nor doth he limit God either to Mens Wisdom or Schollarship.

Luke 8. 10. Unto you it is given to know the Mysteries of God's Kingdom, but to others in Parables.

Mark, the Mysteries of God's Kingdom were revealed to these poor Mechanick Men, but were hid from *Herod* and *Pilate*, and the Chief Priest, with all their *Hebrew*, *Greek*, and *Latin*.

1 Cor. 1. 21. The World by Wisdom knew not God.

1 Cor. 2. 11. For what man knoweth the things of a man, save the

(33)
the spirit of a man which is in him; even so the things of God knoweth no man, but the Spirit of God.

Mark people, how Christ and the holy men of God tell you, that its the Spirit of God that must make you knowing in the things of God.

1 Cor. 1. 27. But God hath chosen the foolish things of this World to confound the wise; and God hath chosen the weak things of the World to confound the mighty, and base things of the World, and things which are despised hath God chosen, yea, and things that are not, to bring to nought the things that are, that no flesh should glory in his Presence.

If so, why was this man so vain in his Imagination, that neither I nor no Quaker living could tell the meaning of those Scripture words he mentions? however, if he remain in the same belief all his dayes, that neither I, nor no Quaker living, can tell the meaning thereof; I can tell him also, that neither he nor any of the wisest men in the World, with all their Wisdom and Schollarship, can tell the meaning of them; for they are the things of God, and none can know them but by the Spirit of God.

I will subjoyn some few Testimonies for confirmation of my Judgement in this Point; the first is that of *Pharaoh's Dreams*, Gen. 41. all his Magicians, Wise Men and Schollars failed, and poor Mechanick *Joseph* by the Spirit of God made it known.

Dan. 4. 7. You may read there how the King made a large Tryal of all the Schollars and Wise Men of *Babylon*, but there it failed also. *Dan. 5.* you may read of the *Hand-Writing* that appeared at *Belshazzar's* impious Feast, who beholding it, his Countenance was changed, and he cryed out for the Astrologers, Magicians and Wise Men; here it failed also. When Christ Jesus was born of *Mary*, the Scribes, the Pharisees, the High Priests, with all their Schollarships, could not find out that he was the Saviour, but took him for a most wicked Impostor: How came it then that they could not find it out, seeing that they had the Scriptures, that fore-told his coming? nay, instead of knowing him by their *Hebrew, Greek and Latin*, they persecuted him, and put him to the most shameful Death; however, many poor

(17)
poor illiterate Mechanicks had him revealed unto them. I might bring many Scripture Testimonies more to my Defence, but at present do content my self with these, not doubting but such Hoops as these will make my Vessel hold Water; these following may be used also if need be.

Bishop Jewel, in his Book against *Papists*, writ about a hundred years ago, laid thus; 'The Spirit of God is bound neither to Sharpness of Wit, nor to abundance of Learning; oft-times the Unlearned see that which the Learned cannot see; therefore Epiphanius saith, Only to the Children of the Holy Ghost all the Scriptures are plain and clear; Flesh and Blood is not able to understand the Holy Will of God, without special Revelation, without the special Help and Prompting of God's holy Spirit, the Word of God is to the Reader, be he never so wise and learned, but as the Vision of a sealed Book.

William Bell
centur Simf. P. 114, 115, 116, 117. William Bell, 'It is only the INSPIRATION of GOD that enables a Man to know the Things of God; and not a man's Study and human Learning.

Dr. Barnes Martyr, Burnt for his Faith in King Henry the eighth's dayes, saith, 'That Man's Will, Reason, Wisdom, Heart, Soul, or Whatsoever thing is in man, without the Spirit of God, is but the Wisdom of the Flesh.

Tem 3. fol. 160. Zwingli, 'The Scriptures are not to be understood, but by that very same Spirit by which they were writ.

Peter Martyr, that famous Italian Protestant, teacheth us, 'That the Spirit is the Abettor, by which we must assure our selves for the understanding of the Scriptures; and that thereby we must discern between the Words of Christ and the Words of a Stranger.
Erasmus,

Epist. What's set forth by man's Device,
 ' may be received by Man's Wit; but the Thing
 ' that's set forth by the Inspiration of the Holy
 ' Ghost, requireth an Interpreter inspired with
 ' the like Spirit.

Epist. 1. 10. *Ibid.* 11.
 1 Cor. 2.

Thus, Reader, thou may'st see who abuses the first Reformers, my Adversary or I; yet he calls himself a *Protestant*, but if he be, he is very much spozatized from the first reformed ones: and for my part, I am a *Protestant* in this Case with the afore-said good men.

And whereas in my Book I did give my Testimony, *That none could understand the Mysteries of God's Kingdom by Human Learning, Arts or Sciences*; and he hath said nothing to invalidate my Assertion; yet I did not say there, nor was it ever in my Heart, that Schollarship was not good in its place, (*viz.*) to translate any History out of one Language to another, as *Hebrew* to *Greek*, *Greek* to *Latin*, *Latin* to *English*, *English* to *Welsh*, or *Welsh* to *English*, &c. in these, and in Commerce with men by them that travel into strange Countries, and for trading with them, its of excellent use: But let a man be Master of never so many Languages, he cannot by them know the true Meaning of the Parable which Christ spoke, *The Kingdom of God may be compared to a Mustard Seed*; and whoever say they can, they are in their own Eyes wise; but when they come to the Tryal, they will find it deceitful, as well as *Pilate*, and the *Jews*, and many others did. And *John* in his *Revelations* gives in his Judgment in this Case; he says, *The Whore sits upon the Waters*; and he says, *The Waters are Tongues, Languages and Peoples*.

But may some say, *Who is that Whore he there speaks of?*

Its plain that a Whore is one that is Adulterated from her Husband; and Christ Jesus is the Husband of the true Spoule, his Church: but many who have laid Claim to him for their Husband have adulterated from him in their Lives and Conversations; and this is that Whore which would make People believe

lieve she is an Honest Wife; she gets the Tongues, and Languages, and Peoples, and upon these (as *John Smith*) she sits (as a Queen) and the Cry now is to all, *Come out of her, my People; forsake not of her Sins, lest ye partake of her Plagues.*

Pilate and the *Jews*, who put *Christ* to Death, had *Hebrew*, *Greek* and *Latin*; for *Pilate* wrote a Superscription in *Hebrew*, *Greek* and *Latin*, and set over *Christ's* Head, when he was Crucified, and the *Jews* read it, and yet by these Tongues they knew not *Christ*.

CHAP. IV.

Of his Reflection on me, calling me COOPER, &c.

IN this he spits his Malice at me as much as in any; and indeed, his Book favours of little else; and in this he thought to Character to Disgrace, by Reflecting upon my small Original; but I am quite of another mind; for if this would be so to me, it would certainly be of much more to very many that I could name, were it not lest any should think I did reflect on them, who are now Persons of known Repute and Honour in the World, who had smaller Beginnings than myself: I could bring the *Libeller* under this Odium also, if he thinks it be any, if he be the Man he is said to be; but Revenge is none of my Way, therefore will at present reply to him of this Matter,

He's fitter to Plant Tobacco, or at best to mind his Ax Libeller, and Saw, the Teymer and the Adz, alias, Nedds, the pag. 20. Cists and the Head-Knife, &c.

Rep. It is known to many now living, in this my Native Country wherein I live, (and it being also near the place where I was Born) that my genius from a Child did lead me to Surgery, inasmuch that before I was Ten Years old, I several times overran my School and Home when I heard of any ones being wounded or hurt, &c. used all my endeavours, then to see Fractures and

(42)

and Dislocations reduc'd, and Wounds dress'd, and have been so long missing, that my Parents thought they had lost me, for which I underwent severe Correction; and the troublesome Times being then, my Parents sustained great Plunder, and my Father dyed before I was Eleven Years old, and my Mother not being then able to produce so great a Sum of Money as to set me to Chyrurgery, I betook my self to this honest & necessary Calling he upbraids me with, with several other things that in those dayes pleased my mind; yet during all this time, I lost no opportunity to inform my self in the Practice of Chyrurgery, and continued thus untill I became acquainted with an honest Friend, and good Artift in Chyrurgery, whose Name was *Richard Moore of Salop*, who seeing my forwardness to Chyrurgery, did further me in it, and brought me to Dissections in *Salop*; the Anotomists being men of known worth in that Practice, whose Names are *Dr. Needham* and *Dr. Hollins*, who at this day are doubtless of deserved Repute in their Professions (in *England*) and I being then expert in Drills, and Handy in Knife and Lancet, & other last uments for that purpose, I set on making a Skell-ton of a mans Bones, which I on'y with the assistance of *Richard Moore* performed to their content, at which time they thought me fit to be Licensed the practice of Chyrurgery, and this is near 20. Years ago; and soon after I being taken Prisoner to *Denbigh*, where I remained a Prisoner near six Years for the Testimony of *Jesur*, I then betook my self wholly to the Practice of Chyrurgery, and God was with me in my undertakings, to him be the Glory forever, and why then did not my envious Adversary to the abovesaid Instrumnts, have added the Plaster Box and Salvatory, the Traine and the Head Saw, the Amputation Saw, and the Catling, the Cautery String and Catheter, with many more which with Gods assistance I have used with good success, for the space of near 20. years last past (which was near thrice as long as I used those he speaks of to the great comfort of many who had some of them, their Limbs gangrened others Fractured, others Dislocated, others desperately Wounded by Gun-shots, others pierced thorow with Rapiers, others with Ulcers and Fistula's, and Cancers, which I extirpated, & by Gods assistance Cured, yea, many Scores are living Monu-

of God's Mercy to this day, who were Spectacles of great
mercy in these respects; And as touching his Reflection and De-
traction, enviously seeking to lessen my Reputation in my pre-
sent Calling of Chyrurgery, is no more to me then the barking
of a Dog; and though Dogs yelp at the Moon, yet they can
not hinder her Light.

*I feel etc he is Ignorant in his very Trade of quack Chy-
rellers, surgery, and cannot so much as Enlighten his credulous and
pag. 26. very adventurous Patients with the meaning of the Hips &
Epigastrea, the Medulla, Spinalis, and Pilonas, &c.*

Rep. Its possible that for all his malign Detraction, that to any
whom it may concern I shall be able to give them such satisfaction,
as becomes a Practitioner in Chyrurgery to do, having for at least
20. Years of great Industry informed my self in Anatomy, especi-
ally that part of it that belongs to a Chyrurgeon (viz.) of knowing
the Structure and Scituation of mans Body, and not only so; but
have with painful endeavours inform'd my self of the best Authors
with the Nature of the Humours, Spi-its and Ferments, and of
their Co-operation in the Bodies of men, neither have I rested
here, but have acquainted my self with both antient and modern
Institutions, and the Aphorisms (& Observation) of worthy men;
but what my attainments are in these particulars, I think not fit
to be mentioned here, nor was it ever in my Heart to have said
thus much, had it not been a force put upon me; however this I
hope I alwayes shall be ready, while God enables me (as I have
been hitherto), when called upon to serve my Country, according
to my ability, not only in saying, but doing also, and there is no
mark of disgrace which my Adversary would Characterize me by,
to disgrace me with but I would as freely serve my Country now
therein as ever, were I not able to serve them in a better capaci-
ty. I could, if it were needful, bring many Testimonies of fa-
mous men in the practise of Chyrurgery, who were first bred up
Mechanicks, as *Perceus, Felix, Warrus, Carranus, Pelopius, Spi-
gelius, Hilldanus* and *Aquependens*; nay, *Leonard Phycereus*,
a very famous Man, sayes, *Its necessary for Youth to be so bred up,*
*his Reason is, it will make them more handy and dexterous in the ma-
nual Operations of Chyrurgery.*

Liubeller, in pag. 27. calls me *Lay-Frencher*, and bids me
call

(41)
call my self a *Liar and Fool*, for when, said he, did any true *Minister of the Church of England* make any *flattering Addresses* to *Richard Cromwell*, or *bemoan the Death of Oliver*?

Rep. What I said there concerning the Priests is certainly true; for I said some of the Priests bemoaned the Death of *Oliver*, and in their Addresses to *Richard*, compared *Oliver* to *Moses*, and *Richard* to *Yeshuah*, &c. it therefore had become him to read the Priests Addresses, before he had charged me with *Liar and Fool*, and did it not at this time look too like *Revenge*, which is none of my way. I have a Sheet in readiness that I could have produced to my defence, which if a force be put upon me may come forth, which will shew them in their Colours, and further clear the point; and for my part I heartily wish we may hear no more of this, except we hear it and see it in the Penitential Confession of the Offenders.

And although I be a Lay-man, as he calls me, yet I have a Testimony to bear for God in this day and time; and since he would exclude such, what makes him believe the ancient *Quakers*, who were Lay-men, *Exod. 3. 1. Moses* was a Keeper of Sheep; and was it not this Lay-man and Quaker that gave record how God created Man in the Beginning, and the World, and all therein? and did not this Lay-man give Testimony of the Flood destroying the old World, and of *Noah's* being saved in the Ark, with much more of the Work of God for the Deliverance of his People, both Patriarchs and Prophets, &c. as may at large be read in his books? And was not *David* a Keeper of Sheep, *2 Sam. 7. 8. I took thee from the Sheep-coats*, *1 Sam. 24. 3. Saul* came to the Sheep-coats after *David*, *1 Kings 19. 19. Elisha* was a Plow-man. *Amos 3. 4. Amos* was a Herds-man. *Mat. 4. 18. Simon Peter*, and *Andrew* his Brother were Fishers. *John 2. 1. Simon Peter* said, *I go a Fishing*; they that were with him, said, *We go with thee*. *John 21. 3. He* expresse himself after the same manner.

Now you may see how these Preachers, after they had been preaching to the Nations, *Mat. 10.* they fell to their Nets again; and I hope the *Libeller* dare not say, but that they were rightly ordained to their Ministry; yet we see that their way of Live-

lihood was their Fishing-trade, and not to usurp Authority over the people; nor were they Incumbants to any Places nor inducted to any Benefice with Right to Tythes of One hundred, or Two Hundred, or Three Hundred a Year, more or less. Now if *Peter* or *John* should have come in their Fishers Coats to preach the Gospel in our days, would not the Libeller abuse them, think ye, and bid them *mind their Nets and their Fishing-trade*, and call them *Lay-Preachers*, and scoff at their Fisher's Coats, especially knowing them to be illiterate men? & did not the great Schollars, (who had the *Hebrew, Greek and Latin* in those days) in Derision call Christ a *Carpenter's Son*, and *Blasphemer*, and *Devil*? thus their *Tongues and Languages* deceived them; for they knew him not with all these Tongues, *Acts 18.3.* Were not *Paul*, and *Priscilla* and *Aquila* Tent makers? and were not these true Preachers? sure they were. So all people that are spiritually awakened may see, how that God in the time of the Prophets and Apostles made choice of Lay-men (as my Adversary his stile is) to be his Ministers: but it may be the Libeller thinks that now the Case is alter'd, and that God hath changed his mind from *Lay-men to Schollars* only; if not, why are Lay-men excluded now adays? is not this to limit the Holy One of *Israel*? who will not be limited, but is now risen in his Power in a poor and despised Remnant, to whom he hath made known a heavenly Principle, which is the Spirit and Light of Christ Jesus, God's Anointed, the Second *Adam*, who is made a Quickening Spirit (as saith the Apostle) in man; and this was it I bore Testimony to in my Book, and its not *se la de se* to deny all outward Teaching, (in the days of the Gospel) that springs not from Christ Jesus, the Anointed of God, who is enjoyed within by the true *Christians* in this Age, as was by such in former Ages. *Glory to the Lord God for the same.* Christ saith, *God is a Spirit, and they who Worship him, they must worship him in the Spirit and in the Truth.*

And this Spirit is the true Teacher, which we have believed in, & this is he whom God hath anointed to preach good Tidings to the Poor, even Christ Jesus in his Children; this is he whom God has sent to bind up the broken-hearted, and to proclaim Liberty to the Captives, and the opening of the Prison to those that

(43)

that are bound, and to proclaim the Acceptable Year of the Lord, and the Day of the Vengeance of our God to all that oppose the Appearance of his Son; yea, and to comfort all that truly mourn for Sin; yea, and to appoint to all that mourn in *Sion*, to give to them Beauty for Ashes, and the Oyl of Joy for mourning, and the Garment of Praise for the Spirit of Heaviness, that they may be called Trees of Righteousness, the planting of the Lord.

The Conclusion to the Welch.

Y cymry anwyl cynor yr apostol oedd at bawb yddynt brofi pob peth a glynu wrth y peth sydda, ag nid wgfyn dilyfy dim yngwaneg genych: agos gwnei di velly yn dy gydwybod a cymo anwyl a cei di wir far no ba wreiddin y doeth lythur ar atebwr.

T. W.

An Epistle to my dear Friends, the People in Derision called Quakers.

MY Everlastingly Endear'd and Belov'd Friends, my Soul in a deep sense of the great Love of God, and of the Mercy of the meek and lowly Jesus, doth dearly salute you all, heartily desiring, *that both you and I may spend all the little remainder of our time with bowed down Souls, in holy Obedience to the holy Precepts of the Immaculate Lamb who lives forever, who is now risen in Power and great Glory, and hath revealed his own everlasting Arm of Power to lead us out of Captivity and Bondage, and hath given every one of us in measure of his blessed eternal Spirit to be our Guide and Conductor to that blessed Inheritance prepared for us before the World began.* Therefore, my dear Friends, wait diligently, and give Obedience to the pure and holy Motions of the divine Light, Life, Power & Spirit of God
and

and Christ in you, for the Testimony of Jesus is upon record, Rom. 8. 14. that they that are led by the Spirit of God, are the Children of God. And I desire all the Young-convinced, who have not yet known what it is to wade through the many Tribulations, Not to be daunted with the Vapours of any Goliath, or Envious Enemy; and let none in the least think much at this kind of Treatment, which I and my dear Brethren have met with from this and many other Angry Adversaries; but keep your Eye to Christ Jesus, who is our Patern, who said, *Learn of me, for I am meek & lowly in Heart*: And forever blessed be his Name, I can in truth bear this Testimony, *That I have learnt to forgive Enemies, to bless them that curse me, and to pray for them that despitefully use me and persecute me.* And although the Libeller hath employed his learning, his wit and parts most horribly and despitefully to abuse you above most that ever I read, yet do I from my Heart desire the Lord, if it be his Will, to forgive him; and though I have resented his ill behaviour to me and you, and the blessed Truch with just Rebuke, and must do yet again (if the Lord will) if Cause be given; yet it is in the Love of God, and in the innocent Nature of his Son.

And dear Friends, Its the desire of my Soul, that every one of you may be true Witnesses that this Love of God do always predominate in your hearts towards your Enemies; for nothing hath happened to us, but what hath abundantly more happened to our Lord himself; For his Visage was marred more than any man's, and his Form more than the Sens of men; he hath no Form nor Comeliness in him; he was despised and rejected of men; a Man of Sorrows and acquainted with Grief: surely he hath born our Grievs, and carried our Sorrows; he was wounded for our Transgressions; he was bruised for our Iniquities; the Chastizement of our Peace was upon him, and by his Stripes were we healed: all we, like Sheep, have gone astray, we have turned every one to his own Way, and the Lord laid on him the Iniquity of us all; he was oppressed, he was afflicted, yet he opened not his Mouth; he was brought as a Lamb to the Slaughter, and as a Sheep before the Shearer, dumb, so he opened not his Mouth; he was taken from Prison and from Judgment; who shall declare his Generation! he was cut off out of the Land

Band of the Living, and for our Transgression was his Stricken.
 Oh! dear Friends, how can we but be overcome with such Love
 as this! for it hath none to compare to it: Oh, that it may be im-
 printed in every one of our Hearts with so large a Character,
 that our great Enemies may be perswaded that the Love of God
 dwells abundantly in our Hearts, both towards Priests and Peo-
 ple, Professors and Profane; and that which we desire for
 them is, *that they also may partake of the same Love of God, which*
Love will destroy Enmity and Discord, and take away the ground
of war and strife, yea the very ground of all plotting & contriving
hurt to any, either high or low: and this, dear Friends, I know you
 have receiv'd, and it is the most blessed Treasure; for as every
 one holds it fast, they shall know it to be a *Bond of Peace, even the*
Peace of God, which by his Son Christ Jesus is given unto us, which
as we abide faithful in his blessed Truth, shall never be taken away
from us. So in a living Sence of this undesired Love of God do I
 dearly salute you all, where this may come, who am your Brother in
 the Fellowship of the Gospel of Peace, who am known to the World by
 the Name

Caernis, the 1st Day of
 the 11th Moneth, 1678.

Thomas Wynke.

Postscript.

THis infamous Libeller in page 2, and 3. layes down his
 Charge against the said Thomas Wynne thus:

Libeller. 1st, He sayes, That all the Writers of the holy Scrip-
 tures, and all the Saints of God mentioned there, were Quakers,
 page 11, & 14.

Secondly, That the present Quakers have got the Key of David,
 with which they (and they only) can unlock all Mysteries, p. 11.

Thirdly, That all Scholars (especially the Priests) having
 quite lost this Key, cannot tell the Meaning of the Scriptures; and
 that their Hearers have not so much Discretion as Pharaoh and Ne-
 buchadnezzar had, p. 12.

Fourthly,

Fourthly, That the Ministers of God, the Priests of this Church, and those that bear them, are all running headlong to Destruction, p. 14. He further adds thus, viz.

These are the main Pillars our Quaker Superstructure all his Feolary upon, and most justly deserves for his Pains to be rewarded with a Whipping-post, that by taking a lawful Dance about that, he might assay also to prove the Antiquity of a Lancashire Horn Pipe.

Reply, In all these four Particulars, this Libeller doth falsely charge the said T. W. as may be seen in those pages of his Book, which the Libeller quotes. In p. 14. T. W. saith thus, 'Oh! you Priests of all sorts, I beseech you for Christ's sake, do not run thus headlong to Destruction, and draw the poor blind People after you. Reader, seriously consider how falsely and wickedly this Libeller hath dealt with T. W. For T. W. doth not say, That the Ministers of God, the Priests of this Church, and those that bear them are all running headlong to Destruction; and therefore this Author hath grossly belyed T. W. in this matter. But more fully to prove that this Libeller hath grossly belyed the said T. W. take T. W. his own words as followeth, p. 21, 22. who writing against the Papists, Protestants, Presbyterians, Independants and Anabaptists, 'I know (saith he) there are some particular persons of each of you who are come so far to be led & guided by the holy Principle in them that they dare not scoff nor fear any, but are troubled to see any others do so, who have shewed their Moderation so much, as they themselves have not escaped being Sharers in the Reproach of the Quakers. These I distinguish from the rest, and what I charge the afore-mentioned with; and I heartily desire that they may witness a growth in the heavenly Principle, which will further them in holy living, and make them able to discern who they are that fear God, and who fear him not. Thus far T. W. word for word. Thus the Libeller is plainly proved to be a Forger of Lyes, and his Pamphlet to be made up of Lyes and Scoffing, writ in a Spirit of Envy, and therefore to be abhorred by all people who come to a sight or knowledge thereof.

Secondly, The said Libeller chargeth the said T. W. with saying, That all Scholars, especially the Priests, have quite lost this Key, cannot tell the Meaning of the Scriptures: And that their

Heater;

Pharaohs have not so much discretion as Pharaoh and Nebuchadnezzar had.

Rep. This is another forged Lye, or rather two Lyes; for first *T.W.* believes and certainly knows that there are Scholars who have the Key, and know the meanings of the Scriptures, and he also knows that there are some who hear the Priests, who have as much discretion as *Pharaoh* and *Nebuchadnezzar* had, and this he shews in what is said before in pag. 21, 22. of his Book.

Secondly, This *Libeller* chargeth the said *T.W.* with saying, *That the present Quakers have got the Key of David, with which they (and they ONLY) can unlock all Mysteries.*

Rep. The said *Libeller* hath forged and told a Lye in this charge against *T.W.* for though *T.W.* doth say, that *The Quakers at this day have the Key of David, which doth unlock all the Mysteries of all his Brethrens Writings:* Yet *T.W.* doth not say, that the *Quakers* only have this Key.

Fourthly, The said *Libeller* charges the said *T.W.* with saying (in pag. 11, and 14. of his Book) *That all the Writers of the holy Scriptures, and all the Saints of God mentioned there, were Quakers.*

Rep. *T.W.* doth not say in the aforesaid pages, That all the Writers of the holy Scriptures, and all the Saints of God mentioned there were *Quakers*; therefore this *Libeller* hath belied him in this matter: But if *T.W.* had said, That all the Writers of the holy Scriptures, and all the Saints of God mentioned there were *Quakers*, yet those sayings may be true for any thing this *Libeller* knows, or for any thing he hath offered in this his Pamphlet to prove the contrary: The Apostle said, *God hath concluded all under Sin, that he might have Mercy upon all.* Again, the Apostle said, *We have all sinned, and come short of the Glory of God.* Again, *We have all been gone astray as Sheep without a Shepherd, but now we are returned to the Captain of our Salvation, and Bishop of our Souls.* And the Apostle exhorted, saying, *Work out your Salvation with Fear and Trembling: for it is God that worketh in us to will and to do of his own good pleasure, as saith the Apostle.* This *Libeller* in page, 4. of his Pamphlet saith, *We ought to work out our Salvation with Fear and Trembling.* Now seeing all have sinned as the Apostle said, and see-

the Apostle exhorts People to work out their Salvation with *Fear and Trembling*: If they take the Apostles counsel then they must work out their Salvation with *Fear and Trembling*; and if they shallo, when they do *Quake or Tremble*, and so in a sence may be called *Quakers or Tremblers*, the words *Quaking and Trembling* being of one and the same Signification. The holy Prophet said, *Serve the Lord with Fear, and rejoyce in him with Trembling*, &c. And the Lord God said, *To this man will I look, even to him that is poor and of a contrite Spirit, and Trembleth at my Word*. Again, the Lord saith, *Hear the Word of the Lord, ye that Tremble at his Word; your Brethren that hated you, that call you out for my Names sake, said, Let the Lord be glorified; but he shall appear to your Joy, and they shall be ashamed*, Mt. 66. 2, 3.

Reader, Take notice, that though we own *Quaking and Trembling*, as the People of God did both before the Law and under the Law, and also in the dayes of the Gospel, yet we have not given our selves that Name *Quaker or Quakers*, but our Persecutors and Enemies gave us that Name in Scorn and Envy: But the Names which God and Christ gives (unto those who truly believe and continue in obedience) are, *Saints*, and *Servants*, *Children of God*, and *Children of the Light*, and *Disciples of Christ*, and the Apostle called the Believers in Christ, *Christians*; the Apostle saith, *If ye be Reproached for the Name of Christ happy are ye; for the Spirit of Glory and of God resteth upon you: but let none of you suffer as a Murderer, or as a Thief, or as an Evil-doer, or as a bawdy Body in other mens matters: yet if any Man suffer as a Christian, let him not be ashamed, but let him glorifie God in this behalf*, 1 Pet. 4. 13, 16.

Reader, Here note, first, that those who believe in and suffer for Christ, the Apostle calls them *Christians*; and this Name we own as proper to us, more proper then the Name *Quaker or Trembler*: yet as we have and do Tremble at the Word of the Lord, as the Prophets and Apostles, and People of God formerly did; if any in reverence, honour and love to the Power of God, at which we Tremble, do call us *Quakers or Tremblers*, this we own; but the Name *Quakers*, as given us in envy and scorn by his *Likeler* and many others, we deny and reject. Secondly, observe

observe that such who suffer for Murder, Theft, &c. do not suffer as Christians; for Murderers and Thieves are no true Christians, but are in the Nature of Heathens.

These four particular Charges this Libeller makes the Foundation of his scolding Atheistical Pamphlet, called, *Work for a Cooper*; and herein they are all proved False, Lying and Slandrous; and therefore the Devil is the Author of his said Pamphlet; For he is the Author and Father of all Lyes and Lyars, as Christ said.

The said Libeller quotes *Rim. 21.* where it is said, *All Lyars shall have their part in the Lake that burneth with Fire and Brimstone.*

Here this Libeller may read his Portion, and what will be the reward of his Work, if he do not unfeignedly Repent: but it is his unfeigned Repentance and Salvation that T. W. and the People in scorn by him called *Quakers* unfeignedly desire.

Concerning F E A R.

The aforesaid Libeller, who Scoffs at Fear and Trembling, saith; pag. 10. *The worst of men have commonly the greatest share of Fear.*

Rep. If this Libeller had been in that holy Fear of God which is the beginning of Wisdom, which is as a Fountain of Life, which preserves from the Snares of Death, and which keeps the Heart clean, as saith the Prophet, then he would have distinguished betwixt Fear and Fear, as Christ and his Apostles have done: Christ said, *I say unto you, my Friends, Be not afraid of them that kill the Body, and after that have no more that they can do; but I will fore-warn you whom you shall fear, Fear him who after he hath killed, hath Power to cast into Hell;* *Yea, I say unto you, fear him,* Luke 12. 4, 5. Mat. 10. 28. The Author to the Hebrews saith of Christ, *That in the days of his Flesh, when he had offered up Prayer and Supplications, with strong Crying and Tears, unto him that was able to save him from Death; and was heard in that he feared,* Heb. 5. 7. Take notice of this, that the Man Christ Jesus, who was made of a Woman under the Law, as the Apostle saith, in the days of his Flesh, when he prayed unto the Father, he was heard in that he feared: Thus the Apostle shews that even the man Christ Jesus, who sinned not, was not without holy Fear and Reverence towards the Father. Again, the same

Author exhorted the Saints, saying, *Wherefore we receiving a Kingdom which cannot be moved, let us have Grace whereby we may serve God acceptably with Reverence and GODLY FEAR*, Heb. 12.28. Again, *But as he who hath called you is holy, so be ye holy in all manner of Conversation, &c.* as it is written, *Be ye Holy for I am holy*, and if you call on the Father, who without respect of Persons judgeth according to every mans work, *pass the time of your sojourning here with FEAR*, 1 Pet. 1. 15, 16, 17. Again, he exhorted, saying, *If ye suffer for Righteousness sake happy are ye, and be not afraid of their Terror, neither be Troubled, but Sanctifie the Lord God in your Hearts, and be ready alwayes to give answer to every man that asketh you a Reason of the Hope that is in you with Meekness and FEAR*, Chap. 3. 14, 15. Here the Apostle distinguisheth betwixt the Fear of God and the Fear of Wicked Men; he exhorts them to the holy Fear of God, but forbids them to Fear wicked Men: And thus the Apostle agrees concerning Fear, with the Command of Christ, who saith, *Fear not them which kill the Body, &c. but are not able to kill the Soul*, but Fear him who is able to destroy both Soul and Body in Hell, Mat. 10. 28. Here the Apostle exhorts those that call on the Name of the Father, *to pass the time of their sojourning here with Fear*; so that they who call upon the Name of the Father with acceptance, must not cast off the holy Fear of God, but must keep and abide in it all the dayes they live upon Earth, according to the holy Saying of the Man of God, who said, *Blessed is the Man that Feares at All Times*.

In pag. 4. this Libeller saith, *Till we have Mortified our sinful Affections and Lusts, we ought to work out our Salvation with Fear and Trembling*.

Rep. It appears by his Envy, Scoffing and Lying, that he hath not yet mortified his sinful Affections and Lusts, and therefore according to his own Principle he ought to *Fear and Tremble* before the Lord. But in a Plea for casting off the holy Fear of God, he quotes the words of *Zacharias*, which he spake concerning the Promise of God, that he would grant unto us, *That we being delivered out of the hands of our Enemies might serve him without Fear in Holiness and Righteousness, &c.* Luke 1. 74. 75.

Rep. His Lyes and Scoffing doth shew that he is not yet re-
deemed

(33)

deemed from under the Power of his Soul's Ennuy; he doth not serve God in Holiness and Righteousness: and he wickedly twists and perverts Zacharia's words before-cited, for those who did receive the Promise of God, who were delivered out of the hands of their Enemies, they served God in Righteousness and Holiness, without the Fear of their Enemies, but Not without the Fear of God. For any man to say, That he serves God in Holiness, &c. but doth not Fear God; this man is No True Christian, but a RANTER. Again, this prophane Scribler, as a Plea for casting off the holy Fear of God, quotes Paul's words to Timothy (thus) For God hath not given us the Spirit of Fear, but of Power, of Love and of a Sound Mind: Thus far he quotes the Apostle's words, but like a Treacherom man leaves out the next following words, which shews what fear it was that they were out of; the following words are these, viz. Be not thou therefore ashamed of the Testimony of our Lord, nor of me his Prisoner; but be thou partaker of the Afflictions of the Gospel, 2 Tim. 1. 7, 8. Here the Apostle shews that it was not the fear of God that they were out of, but the fear of wicked men; their Persecutors, under whose wicked Power Paul then was a Prisoner. Again, this prophane man, as a Plea for casting off godly Fear, he quotes the Apostle John's words, who saith, Perfect love casteth out Fear: But Treacherously or Ignorantly leaves out the very next Verse to those words he cites, which verse hath only these following words in it, which words shew what fear it was that perfect love cast out, viz. Herein is our Love made perfect, that we may have boldness in the day of Judgment, because as he is, so are we in this world, 1 Joh. 4. 17, 18. Here the Apostle shews that their Establishment in the Truth, yea, in the God of all Truth, gave them dominion over the Devil, and over the fear of him, and over Fear of torment and punishment with him; but yet they retain a godly fear, according to the Command of Christ; who said, I will teach you whom ye shall fear. Fear not him who killeth the Body, but cannot kill the Soul, but fear him who can cast Soul & Body into Hell. And the Man Christ Jesus himself, in the days of his Hesh, had a fear and reverence towards the Father, as the Apostle shews, and as I have shewed before: And the Apostles and Prophets lived in Godly fear, and exhorted others unto it, and to continue in it; and they that do, and teach the contrary, which this vain Scribler doth, they are ungodly men, such as the Apostle speaks of, who do despight unto the Spirit of

at *Grace*, who live wantonly and wantonly upon the Earth, such are Sons of *Belial*, who live without God and Christ's *Yoke*, who are like the wild *Bullock* unaccustomed to the *Yoke*, and like the wild *Ass*, *Cole* in the *Wilderness*: And *Vo* unto such if they *Repent* not; and if they do not for sake their *Ungodly ways*, they must have their portion with the *Devil* and his *Angels* in the *Lake of Endless misery*, where the *worm* never dyes, neither is the *fire* ever quenched. Christ saith, *Come unto me ye that are weary and heavy laden, and I will give you rest; come take my Yoke upon you, and learn of me; for my Yoke is easie, and my burthen is light.* They who are heavy laden with their *sin*, and weary of their *sin*, they are invited by him to come unto him; and they that come unto him, must believe in that *Spiritual* and *divine Light*, wherewith he hath enlightened them, who *lights every man that cometh into the World*, according to *Joh. 1. 9. & Joh. 8. 12. & 12. 46. Luke 2. 8. & 32. Act. 13. & 47. Joh. 3. 19, 20.* and see the 1st *Epist. of John 5. 7.* where the *Apostle* saith, *God is Light, and in him is no Darkness at all. If we walk in the Light, as he is in the Light, then have we fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* And they who believe in the *Light*, where-with Christ hath enlightened them, this will let them see their *sin*, and lead them to *Repent* of their *sin* which are past; so God will forgive them their *sin* which are past, and will strengthen them to resist *sin* in time to come; such who so do, are the real *Disciples* of *Christ*, who said, *he that will be my Disciple must deny himself, he must take up his Cross daily & follow me.* And such come to be baptized by *Christ*, by his holy *Spirit* and *fire*, which burns up and consumes all filthiness of *flesh and spirit*; and such come to answer the holy *Exhortation* of the *Apostle*, who exhorted the *Saints* saying, *Having therefore these Promises' dearly Beloved) let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting Holiness in the FEAR of God, 2 Cor. 7. 1.* Take notice here, that the *Apostle* exhorted these believing *Corinthians* to *Perfect Holiness in the fear of God*, so then they were not to cast off *godly fear*, when they were come to *Holiness*, even *Perfect Holiness*. God saith by the *Prophet David*, *O ye Sons of Men! how long will ye turn my Glory into shame? How long will ye love Vanity and seek after Leasing? Selah. But know, that the Lord hath set apart him that is godly for himself; stand in awe and sin not, &c. Psal. 4. 2, 3, 4.* So all those who desire to be kept

out of sin must keep in the *Fear of the Lord continually*; for all have shewed before, *The Fear of the Lord God is as a Fountain of Life, which preserveth from the Snare of Death, &c.*

God hath promised unto his People, saying, *I will give them one Heart and one Way, that they may FEAR me FOREVER for the good of them and their Children after them* — *I will put my FEAR in their Hearts, that they shall not depart from me*, Jer. 32. 39, 40. Here God who cannot Lye hath promised, that he will put his Fear in his Peoples Hearts, and that they shall fear him forever; then they must NOT cast off Gods fear, or Godly Fear, which the prophane and debauched Ranters and Atheists do, and as this ungodly Scribler doth in his scoffing, lying and malicious Pamphlet, as doth largely appear. God hath promised by the Mouth of the Prophet *Isaiah*, saying, *Unto you that fear my Name shall the Sun of Righteousness arise with healing under his Wings, and ye shall go forth and grow as Calves in the Stall*, Mal. 4.

This Libeller saith, page the 10th, *That the worst of Men have commonly the greatest share of Fear.*

Rep. That share of Fear which the worst of Men have, is not the Holy Fear of God, nor not Godly fear, but their Fear is of the same kind which the Devils fear is, of which Fear the Apostle *James* makes mention of in his Epistle, whose Words this Libeller quotes, and wickedly writt to embolden and encourage People to cast off *Godly Fear*, in which all that are *Godly* do steadfastly abide, and in their so abiding do enjoy the pure Power and Wisdom of God, by which they are preserved out of Sin, which is the Devils work. God saith by the Mouth of the Prophet *Isaiah* to his People, *Say ye not a confederacy to them to whom this People shall say a Confederacy, neither fear ye their Fear, nor be afraid, sanctifie the Lord of Host himself, and let him be your FEAR, and let him be your Dread*, Isa. 8. 12, 13. Christ *Jesus*, who is First & Last, which was dead & is alive, & lives forevermore, said unto the Church in *Smirna*, *Fear none of these things which thou shalt suffer; behold the Devil shall cast some of you into Prison, that ye may be tryed; and ye shall have Tribulation ten days: be thou Faithful unto Death, & I will give thee a Crown of Life*, Rev. 2. 10.

As concerning the Wicked, the Apostle saith, *There is NO FEAR of God before their Eyes*, Rom. 3. 18. & *Psal. 36. 1*. Again, *And as a Man has said, Behold the FEAR of the Lord, that is Wisdom, and to depart from Evil, is Understanding*, Job 28. 28. Again, *The Fear of the Lord is the beginning of Wisdom*, *Psal. 111. 10*. Again, *The Fear of the*

the Lord is the beginning of Knowledge; but Fools despise Wisdom and Instruction, Prov. 1. 7. Again, speaking of the Wicked, he saith, They hated Knowledge, and did NOT chuse the FEAR of the Lord; they would none of my Counsel, they would none of my Reproof, therefore shall they eat of their own Way, and be filled with their own Devices, for the turning away of the Simple (or Ignorant) shall slay them, and the prosperity of Fools shall destroy them; but who so hearkeneth unto me shall dwell safely, and shall be quiet from fear of Evil, verse the 29th to the end. Here God speaking by Solomon, saith, The Fear of the Lord is the beginning of Knowledge, verl. 7. and in verl. 29. he complaineth of the wicked, saying, They hated Knowledge, and did not chuse the Fear of the Lord. Therefore Misery and Destruction came upon them; but saith God, Who so hearkeneth unto me, shall dwell safely, and shall be quiet from fear of Evil. So those who chuse Gods Fear, and take his Counsel, are kept by his mighty Power, in that which is well pleasing to him; and such are not terrified with the fear of Evil, for they know God to be their Keeper, who keeps them out of the Evil that is in the World, and from the wrath and punishment which he will bring upon the Wicked, who chuse not his fear, nor take his counsel, who saith, Be ye Holy, for I the Lord your God am Holy. Here God distinguisheth betwixt Godly Fear, which the Godly do stedfastly abide in, and the fear of Evil which brings Torment upon the Ungodly: Again, The Fear of the Lord is a Fountain of Life, to depart out of the Snares of Death, Prov. 14. 27. Again, By the Fear of the Lord men depart from Evil, Chap. 16. 6. Again, Better is a little with the Fear of the Lord, than great Treasure and Trouble therewith, Chap. 15. 16. The Apostle Peter exhorted the Saints, saying, Fear God, 1 Pet. 2. 17. Again, the Angel that preached the everlasting Gospel, saith, Fear God and give Glory to him, Rev. 14. 7.

Many more Scripture-Testimonies might be brought to confirm this great Truth (viz.) that Godly Fear is to be continued in by Godly Men and Women unto the end of their dayes upon Earth; but what I have already written, doth sufficiently confute the Ramming Doctrines, and Notions of this prophane Scribler: And though I dearly own the Testimony of the holy Scriptures, and therefore bring them for the confirmation of this great Truth, yet that in which my greatest assurance lies, is the living experience that I have had through many Years exercise of the excellency and preciousness of Godly Fear,

or the holy Fear of God, my Heart and Soul is deeply affected therewith, because of the preciousness and excellency thereof, therefore I commend it unto all People, as that which is indispensably needful to be come into and kept in, without which no Man or Woman can come to Peace and Rest with God: And I tenderly exhort and warn the Sons and Daughters of men, to chuse the Fear of the Lord God, in whose hand their Life is, and to flee from all Ranting *Atheistical* Books, Doctrines, Principles and Practices which would keep them out of, or lead them out of Godly Fear, or the holy Fear of God, and every one apply your Hearts to the Spirit of Truth which God hath sent, which shews you what is good and what is evil, believe in that, and attend upon it, and be careful to keep out of that which you know to be Evil, and let your care be to obey God, in what you know to be your duty; and as you are obedient to him, in what he has made known unto you to be your duty, that which is further needful for you to know, which you yet know not, God will freely make it known unto you.

That which is and hath been the hurt of many, is their hunting after the Knowledge of the Secrets and Mysteries of God in their **SELF-WILL**, while they have neglected to obey God in that they already knew, and by this means many have hunted themselves into *Kantarianism* and *Atheism*, which is lamentable to behold at this Day.

Others there are who desire not to know anything, but the following the foolish fleshly Lusts and vile Affections which War against their Souls, who giving up themselves thereto, and pursuing the same with a greedy Appetite, become swallowed up therein, and drowned in Perdition or Destruction thereby; as the holy Apostles have testified; see 1 Tim. 6. 9. and 1 Pet. 2. 11. The Apostle saith, *The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the Unjust unto the day of Judgment to be punished; but chiefly them that walk after the Flesh, in the Lust of Uncleanness; and despise Government, presumptuously are they, SELF-WILLED, &c.* Such speak Evil of the things they understand not, and shall utterly Perish in their own Corruption, having Eyes full of Adultery, and that cannot cease from sin, beguiling unstable Souls; an Heart they have exercised

sed with Custom Practices; cursed Children, which have forsaken the right Way; these are Wells without Water, Clouds that are carried with a Tempest, to whom the Mist of Darkness is reserved forever: - For when they speak great swelling Words of Vanity, they allure through the Lusts of the Flesh; through much Wantonness those that were **CLEAN ESCAPED** from them, who live in Error; while they promise them Liberty, they themselves are the Servants of Corruption, &c. See 2 Pet. 2. verse 9, 10, 12, 13, 14, 15. to the end, read the Chapter through. Again, the Apostle saith, This second Epistle, Beloved, I now write unto you, in both which I stir up your pure minds, by way of remembrance, that ye may be mindful of the Words which were spoken before by the holy Prophets, and of the **COMMANDMENT** of us the Apostles of the Lord and Saviour; knowing this first, that there shall come in the last dayes Scoffers, walking after their own Lust, &c. Chap. 3. Verse 1, 2, 3. Again, Love not the World, neither the things that are in the World: If any man love the World, the Love of the Father is not in him; for all that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World; and the World passeth away, and the Lust thereof; but he that doth the Will of God abideth forever, 1 John 2. 15, 16, 17. Jude the Servant of Jesus Christ, writing against the false Teachers and rebellious Apostates, said, They walk after their own Lusts, &c. but said unto the Believers, Beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus, how that they told you, there should be Mockers in the last Times, who should walk after their own ungodly Lusts, Jude 16. 17, 18.

Oh Reader! seriously read and ponder these weighty and holy Sayings of the Apostles of Christ; and flee from those fleshly and ungodly Lusts, which War against the Soul, and drown those in Destruction who do not unfeignedly Repent thereof, and turn therefrom while God gives them a Time of Visitation, while he visits them by his holy Spirit of Grace, Life and Strength, to lead them thereby to unfeigned Repentance, and to redeem them thereby out of all sinful and ungodly Lust: O blessed are all they who turn unto him, while he strives with them.

them to gather them unto himself: but most miserable are
 those who turn not unto him, but go on after their own un-
 godly Lusts, who set at nought all Gods Counsel, both that
 which is immediately given them by his Spirit inwardly, and
 also that which is given by him through his Instruments, his Pro-
 phets, Apostles, and his faithful Servants, which is witnessed
 unto by the Light of Christ Jesus, wherewith every man that
 cometh into the World is lighted, according to John 1. 9.
 as is shewed before. Of this evil Generation the Prophet com-
 plains, they say unto God, Depart from us, for we desire not the
 Knowledge of thy Wayes: What is the Almighty that we should
 serve him? and what profit should we have if we Pray unto him?
 Job 21. 14, 15. and 22. 17. The Holy Prophet said, I sought
 the Lord, and he heard me, &c. The Angel of the Lord encam-
 peth round about them that fear him, and delivereth them. O!
 taste and see that the Lord is good; blessed is the Man that trust-
 eth in him. O, fear the Lord, ye his Saints; for there is no want
 to them that fear him: The young Lions do lack, and suffer Hunger;
 but they that seek the Lord shall not want any good thing. Come
 ye Children, hearken unto me, and I will teach you the Fear of
 the Lord. What man is he that desireth Life, loveth Days,
 that he may see good? Keep thy Tongue from Evil, and thy Lips
 from speaking Guile. Depart from Evil, and do Good; seek
 Peace and pursue it. The Eyes of the Lord are upon the Righte-
 ous, and his Ears are open unto their Cry. The Face of the Lord
 is against them that do Evil, to cut off the remembrance of them;
 &c. The Righteous cry, and the Lord heareth, and delivereth
 them out of all their Troubles. The Lord is nigh unto them that
 are of a broken Heart, and saveth such as be of a contrite Spirit.
 Many are the Afflictions of the Righteous; but the Lord deliver-
 eth him out of them all, Psalm 38. 4. to the 19th.

Thus Reader the Psalmist declares of the Mercies and Judge-
 ments of the Lord, as he had seen and experienced them.

The Author of the Scoffing Book, called, *Work for a Cooper*,
 would no doubt be esteemed a Religious man: The Apostle
 saith, *If any man among you seem to be Religious, and bridleth not*

his Tongue — *this man's Religion is Vain. Duty Religion and Undesired before God and the Father, is this, to visit the Fatherless and Widows in their Afflictions, and to keep himself unspotted from the World, James 1. 26, 27.* That this man hath not a Bridle to his Tongue, and that his Religion is Vain; take his own Book for proof, which is plentifully furnished with Lyes, Scoffing and Railing, a little of which I may here Collect.

Thomas VVynne is known amongst his Neighbours to be a Sober Honest Man; I have known him for above Twenty Years last past, and I never knew nor heard other of him, till this prophane Scoffers Pamphlet appeared against him: These are the Names he gives him, viz. *Our second Tom of Bedlam*, pag. 6. *Our Ginque and Cater*, pag. 7. Note here, this vain man speaks here more like a prophane Player at Dice, then a sober Religious man. Again, *Our wise man of Gotham*, pag. 8. Again, speaking of T. W. and his Friends, saith, *Their Hocuspore Tricks are now much laid aside*, pag. 13. Again, speaking of the said People, saith, *That they are the most Formal Coxcombs producible in this Age*, pag. 15. Again, pag. 16. he renders T. W. *A beastly Quaker*. Again, scoffing at T. W. saith, *He knoweth not what Consanguinity there is between the Porpoise and the VVhale, or the Craw-Fish and the Lobster*, pag. 21. Again, he call him *A Robber upon Gods High Way*, pag. 23. Again, he calls him *Wicked. Ferry-man of Hell*, pag. 24.

Thus I have collected a few of his bad Words and ill Names he has given to an Honest Man; by which the Reader may see that his Tongue is not bridled as it ought to be; and that his Religion is vain.

Now I shall collect a few of his Lyes. He sayes, *The Quakers would endeavour to obtrude that they had been with God, &c. and have received the Spirit of Prophecy, with the Gift of Miracles, and all other that God had or could bestow*, pag. 12.

Ans. He names no person on whom he fastens this his charge, but throws it at the *Quakers* in General: I say, it is a Horrid Slander

Slander, proceeding from the Father of Lyes; for though we do own that God hath given the Manifestion of his Spirit to profit withal; and some amongst us do prophecy and testifie of Christ and of God in the Spirit, which he hath given; yet we never said, That we had received all other that God had or could bestow; This is an Abominable Slander; their is none that will believe him therein, but those who are given up to believe Lyes.

Again, *That they could in a minute fore-tell the Last and Dreadful Day of Judgment.*

Answ. This Charge is general against the *Quakers*, he names no Person or Persons that said so. I return it as a Lye forged against the People of God, and I exhort him to Repent of that and the rest of his Wickedness.

Again thus, *And heal more Diseases then all the World could possibly need help for.*

Answ. This is another horrid Slander that the Wicked One has in Envy led him to cast upon us; the Lord Rebuke thee, thou Prophane Man.

Again thus, *That they and they only were those of whom it was said, They should lay their hands upon the Sick, and they should recover.*

Answ. This is another horrid Slander, proceeding from the Father of Lyes, for which God will bring thee to Judgment.

Again thus, *And that God meant them only, when he said, I will pour my Spirit upon all Flesh.*

Answ. This is another horrid Lye; for we believe that he poured forth his Spirit upon his Prophets and Apostles, his Sons and Daughters and Hand-maids, according to his Promise; in former time; and he is pouring it forth in this Day, and we believe he will pour it forth, according to his Promise, upon all Flesh; but we do not believe that the People called *Quakers* are only intended to be that *All Flesh*.

Mark, In the compass of nine Lines he has told five Lyes in pag. 12. there being five in so little compass, Reader, thou mayst conclude there is a great many more in the whole Book: These few here may suffice to give thee a taste and sence of the Wickedness

edness

consist of the man, and to shew thee how Wickedly he deals with the People called *Quakers*. It is our desire that he may Repent of these things, and do so no more, that so he may know forgiveness of the same, and may come to Peace and Rest with God in his Latter-end. God speaking of his People, said, Surely they are my People, Children that will not Lye; so he was their Saviour, Isa. 63. 8. A Faithful Witness will not Lye; but a False Witness will utter Lyes, Prov. 14. 5. Ye were of your Father the Devil, and the Lusts of your Father you will do; he was a Murderer from the beginning, and abode not in the Truth; when he speaketh a Lye, he speaketh of his own, for he is a Liar, and the Father of it, John 8. 44. A False Witness shall not be Unpunished, and he that speaketh Lyes shall not escape, Prov. 19. 5. They bend their Tongues like Bows for Lyes, but they are not valiant for the Truth, Jer. 9. 3.

In this POSTSCRIPT I have shewed the Falseness and Wickedness of this Scornful man, and have rebuked him in the Love and Fear of God; and I unfeignedly desire his Repentance and Salvation, who am a Lover of Truth and Righteousness, who desires the Eternal good of all People, but I Hate Lying, Envy, and all Wickedness.

London, the 25th of
the 8th Moneth,
1679.

William Gibson.

THE END.
